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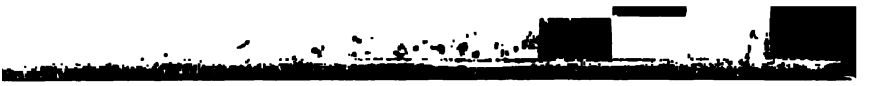
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ALTAR FIRES RELIGHTED
BY STEPHEN HASBROUCK



Altar Fires Relighted

A STUDY OF MODERN RELIGIOUS TENDENCIES
FROM THE STANDPOINT OF A LAY OBSERVER

BY

STEPHEN HASBROUCK

"Truth is within ourselves; it takes no rise from outward things; whate'er you may believe, there is an inmost centre in ourselves where Truth abides in fulness."

—ROBERT BROWNING in "Paracelsus."

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To my friend, my helpmeet, my wife, whose companionship has gladdened and enriched my life, and whose love and loyalty the passing years have touched only to deepen and make more tender and gracious, this volume is here affectionately inscribed.



THE AUTHOR'S FOREWORD

THERE is little in the pages of this book to gratify a mere curiosity as to the personality of the author and why he was attracted to the subject. It is pre-eminently an instance where the message which the book is intended to convey is the matter of supremest concern. What moots it, then, whether this book has been a pleasant pastime in a busy life or a task which has so glorified the day as to remove all sense of fatigue and to fill the soul of the writer with stirring inspirations far beyond his power to body forth in words; what matters it whether the bearer be robed in homespun or broadcloth so long as the book which he brings to you is very much worth reading?

John Ruskin, speaking of books in "Sesame and Lilies," makes this observation: "Whatever bit of a wise man's work is honestly and benevolently done, that bit is his work or piece of art. It is always mingled with fragments ill-done, with redundant or affected work. But if you read rightly you will easily discover the true bits, and these are the book."

Should my work prove to be ill-done in any particular, it is from no lack of earnest endeavor to avoid the faults that Ruskin has pointed out. There may be chaff in the book. Nevertheless, I am convinced that there is also plenty of wheat

to be found among it, and good wheat, too; and if so, let me ask that you will take pains to sift out the wheat and throw the chaff away.

Victor Hugo, one of the most versatile and fluent of writers, once said, after half a century spent in giving expression to his thoughts in prose, verse, history, romance, satire and song, "I feel that I have not said the thousandth part of what is in me."

I am conscious of having succeeded but imperfectly in conveying to the reader all that has stirred within me concerning the subjects discussed in the following pages. In my endeavor to do justice to the transcendent issues with which the book deals, language has seemed to halt perplexed for lack of words to suitably convey to others the great thoughts to which I fain would give fitting expression. I have only skirted the shores of a mighty ocean of truth; merely outlined certain phases of what has seemed to me to be the real, the vital truth about things, judged from a scientific as well as a religious standpoint.

George H. Hepworth once expressed his gratification that in one of his written works he had not made one statement which in any true sense could be called original. My task has been essentially one of fact-gathering. I make no claim to originality for what I have accomplished in this direction. I am content to leave the facts to speak for themselves, satisfied if only the reader be interested enough to study them carefully and to draw the conclusions which they naturally suggest.

This is an era when the world is feeling its need of God. These are days when everything is pointing soul-ward. At no time in its history has there been a more insistent inquiry as to

whether there be a grain of certainty in those spiritual verities concerning God, the existence and immortality of the soul and kindred ideas which have been repeated from time immemorial. Nor is the demand less insistent that these inquiries which voice a soul-hunger shall be well and truly answered.

I have tried to put into these pages that which will, in some measure at least, answer these inquiries, and so help to lead a few steps onward in the direction of the truth about matters of priceless value to our lives, both here and hereafter.

If you read carefully I am persuaded that you will find in this book a message of helpful import. If it brings aught of cheer and inspiration into your lives; if it will help you to the attainment of those higher ideals which you cherish; if it will stir you to give to others the best that is in you; to act, speak and live the truth, not counting the cost, then let me believe that you will not only accept this message for yourself, but will pass it on to others, that thus the influence of this book for good may be multiplied a thousand-fold.



ORDER AND VARIETY OF TOPICS.

Part 1

CHAPTER		PAGE
	The Author's Preface	xiii
I.	The Jury of the Vicinage	1
II.	Science Reaches the Borderland of Spirit	7
III.	Kinship With the Infinite	13
IV.	The Central Figure in History	16
	Jesus the Christ	23
	Jesus Christ the Supreme Personality	26
	A New Spring Time	29
V.	Theological Formulas	32
VI.	The Christianity of the New Testament	39
VII.	Jesus' Healing Ministry	55
VIII.	Insufficiency of Material Remedies	66
IX.	Attitude of the Clergy Toward Christian Healing and Christian Science	76

Part 2

CHAPTER		PAGE
I.	Jesus Christ and the Traditionalists	89
II.	A New Religious Order	99
III.	The Founder of Christian Science	110
	Some Personal Characteristics	118
	The Christian Science Text Book	121
	Inception of the Christian Science Church	126
IV.	The Christian Science Church System of Government	130
V.	Similarity Between the Primitive Christian Church and Christian Science	142
VI.	Spread of the Movement	148

Part 3

CHAPTER		PAGE
I.	Materialism: The Bane	155
II.	Is Christian Science the Antidote?	
	Its Teachings	168
	Its Healing Ministry	186
	Scientific Statement of Being	199
III.	Christian Science; Does It Conflict With the Bible?	209
IV.	The Old Order Changeth	227

Part 4

CHAPTER		PAGE
I.	Organized Christianity	
	Some Facts and Considerations	241
II.	Organized Christianity	
	Existing Conditions and Outlook	259
III.	Church Unity: Is It Attainable?	273
IV.	Organized Christianity:	
	Its Alternatives As To Christian Science	295
V.	The Laymen's Missionary Movement	312
VI.	Humanity the Heir	341
VII.	The Infinite End	347

THE AUTHOR'S PREFACE.

I.

THE present age is pre-eminently one in which reverence for authority, both in the religious and the scientific realm, has greatly weakened, and to a large extent has already passed away. Accepted religious dogmas and scientific theories or hypotheses are being scrutinized as never before in the history of ages. There is a growing tendency to question or challenge much of that which we have been accustomed to regard as settled religious doctrine or scientifically proved facts. Beliefs are being tested in the crucible fires of our modern publicity.

There has been a destructive upheaval in Religion and Science and Philosophy as well, in which much of the work of learned theologians and equally learned scientists and philosophers have been repudiated or destroyed. Much of our theology has gone to the melting pot, and with it, too, has gone a great mass of materialistic theories and notions, for which thanks be. Materialism is fast becoming a back number. The creeds, dogmas and traditions of an antiquated ecclesiasticism and many of the affirmations of the old theology no longer command the assent of men of the new school of thought. Old credal conceptions no longer harmonize with the advancement of science nor with the knowledge of historical development, or of philosophy and criticism.

The old fear on the part of the theologians of the church, not that the scientist might be wrong, but that he might be right in his discoveries of the secrets of nature, is fast passing

away. The scientist, the geologist, the biologist, the astronomer, the chemist, is no longer charged with rashness or presumption in pursuing their investigations of objective phenomena. Let them go on making discoveries. Let them show more clearly how God works in nature. Let science continue its correction of the errors of material sense, undeterred by the anti-scientific instinct of the religionists, which is no longer hallowed as the cardinal virtue.

The world is beginning to realize that God is speaking through two voices or through two channels, science and religion; and that the truth which they both seek involves no contradiction. And if they seem not to be in harmony with each other, it is because we are not listening carefully, or because there are those who assume to speak in the name of religion or science, who are not His mouthpiece.

The words of the living God are in both science and religion. Science is giving up its mock belief in matter. Religion is learning the will of Heaven from within; science is learning it from without. But it is the same voice to which they listen, the voice of Him who created the heaven and the earth and the fountains of waters, and who calls upon men everywhere to worship and adore His great name. There was a time when the High Priests of Natural Science were building their altars to their unknown gods, but now Science and Faith may meet around a common altar of worship dedicated to the one only, true God. The spirit of genuine science is found to be the same as the spirit of genuine religion. Both scientist and theologian are beginning to understand that the truth which is the object of faith and the truth which is the object of science is one. For what is science but the search for truth and what is religion but the love of truth applied to practical life.

Orthodoxy has been for too many years a *fata morgana*, "an unsubstantial vision which ever eludes our groping hand

and surrenders us to the illusions of blind sense." Nor should the institutional church longer remain a garden walled around to keep it from contact with the stream of human life which flows through and thrills the heart of man. The world believes in God never more than now, but its God is not contained in a mere church formula. "It believes in the elemental, eternal, immutable things of everlasting righteousness," says the *Universalist Leader,* "but it only smiles incredulously when some self-appointed vicar of the Almighty prepares his map of the everlasting years and denounces those as unbelievers who will not travel toward the forever on his schedule." We are in the midst of a great revival of interest in religious ideas and beliefs. "Recent discussions and controversies have caught the ear of the man in the street," says the British Congregationalist, "and has moved him to strike in and take a share. Theological reconstruction is becoming a familiar phrase."

What is happening is not an outbreak of caprice, here and there, but a mental and moral revolution as resistless as the tide. The *Christian Register* has these forcible words from the pen of the Rev. J. C. Jayness, which have a significant connection with the foregoing:

"A revolution is occurring in the social order such as the world has never seen before. A change is coming over the face of society,—a change in our conceptions of God and man, a change in our ideas of social responsibility, a change in our thinking in regard to the economic values of life. The church hears less of the intoning of the creed and more of the prayer, 'Give us this day our daily bread.' Everywhere there is uppermost a discontent with existing conditions and the feverish desire to improve them."

Less and less are men disposed to bow down to their fellow men believing them to be the depositaries of divine inspiration. Orthodox Christianity and its priesthood are being put to the pragmatic test—"By their fruits ye shall know them." The giving of one's mere personal opinion in the guise of the tra-

ditional sermon is not reaching and holding the public, nor is it accomplishing the purpose for which religious services are held.

The Rev. Johnston Meyers, in a lecture delivered to a class of divinity students at the University of Chicago, makes this significant statement: "Mere preaching holds a minor place in the work of the church nowadays; people are tired of it. This is not the age of the sermon." The Rev. Howard Allen Bridgman, of the Congregationalist, Boston, dealing with the same subject, declares: "the stern fact remains that our churches to-day do not appeal to men to that extent and that magnetic force that we could desire."

In an article in the *Atlantic Monthly* a few years ago, Dr. Charles Cuthbert Hall dealt in trenchant fashion with the subject of ministerial limitations. "Secure within the citadel of tradition," says he; "from its battlement, looking down over the non-conforming world, a man may have a ministerial idea which, like a spectre of Brocken, is only an enlarged and shadowy reproduction of himself."

The time has come when science need no longer be pilloried in the name of religion or religion be denounced as superstition. The traditional conception of science and religion as something to be sought in their externalities, is giving way to a better understanding of the real, the innermost spirit of each as Truth-seekers, Truth-finders and Truth-practicers. Science is becoming a Jacob's ladder which, as Dr. Paul Carus has felicitously said, "touches at its bottom the world of sense, while at its top it reaches the heaven of spirit."

What, then, is the innermost meaning of these days? What of its foreshadowings and portents? Do they presage the coming in of a new-old religion which shall be new in the simplicity of its adjustments to modern scientific ways of thinking, and old in its grasp and possession of the essential, the elemental, the vital truths of the gospel of the New Testa-

ment? Is the vision of the Brampton lecturer in the pulpit of St. Marys, Oxford, about to be realized?

"I see the rise of a new religious order, the greatest that the world has known, drawn from all nations and classes, and, what seems stranger yet, from all churches."

II.

We hear much in these practical days of the pragmatist, and the pragmatic method. Pragmatism is that doctrine or philosophical system, whichever you may call it, which seeks the meaning of truth only in a pragmatic usefulness. Its dictum, in a nutshell, is that "that is true that works." Pragmatism implies that truth shall have practical consequences and that we may justly judge a tree by its fruits. It is in harmony with the teachings of the New Testament.

Christ Jesus was a pragmatist and measured religion by its fruits. He followed the pragmatic method in his answer to John the Baptist's inquiry concerning His claim to the Messiahship: "Art thou He that should come, or do we look for another?" The answer which John's messengers received from the Great Teacher and Demonstrator was couched in terms of practical experience. "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached to them."

What a thing really is appears from what it does. Many a religious doctrine, many a political platform or philosophical system of more or less reasoned ideas, many a hypothesis evolved in the workshop of human conjecture, has seemed on paper to be all that a Plato, a Moore or a Bellamy could dream, but when subjected in human experience to a "destructive dose of facts" has shattered every hope which it inspired. Herbert Spencer once told Huxley that he had written a tragedy in his

youth. "I know the plot," said Huxley. "It was a beautiful theory that was slain by a wicked little fact."

Rousseau, the idealistic reformer of the eighteenth century, made a new declaration of human rights, but it ended in the terrors and savageries of the French Revolution. What this age demands is a higher platform of human rights than that of Rousseau; a platform built on diviner claims; one that will deliver mankind from the slavery of false beliefs and so ultimate in the downfall of all tyranny and oppression. But to affirm whatever one pleases is no proof of understanding; the anarchist, the socialist, the visionary, can do this to his heart's content; so likewise can the blatant reformer or the political demagogue; nevertheless there is no certainty that harm will not dog their footsteps. The growth of knowledge may turn many an aphorism into either a platitude or a fallacy.

"Most of the psychological literature of the day is waste paper," says Haeckel, the German scientist and philosopher. And what is true of psychology is true of the literature of human knowledge in general. The world is turning itself inside out so fast that most of our present text-books on science, theology, physiology and medicine, will soon find a place in that "Curio of Antiquities" which Professor James has so delightfully instituted for outlived theories, dogmas, faiths and the bric-a-brac of human knowledge which has no further value except as relics of the past, and tokens whereby human progress may be measured.

III.

There are multiplied instances to show that not only the religious but the scientific temper of the age is becoming more devout. We want science, but we also want and need religion. These two great forces should no longer remain antagonistic to each other. Their transforming power over the conditions of human life, when combined, is well nigh beyond

our present conception. Such union would bring an answer to the prayer of ages; even the realization of that divine ideal—the Fatherhood of God and the Brotherhood of Man.

Where, then, shall we look for a religion which is religious because it is of God and which is scientific because it is founded upon eternal Principle instead of human doctrines or blind faith, and which will meet human want in sickness as well as in health? We can find many a philosophical system which we may throw away because it is not religious enough. We may turn to scholastic theology, only to find that it is not empirical enough to suit the views and purposes of those with a fact-loving temperament. To use a phrase coined by Professor William James, "There is that 'Rocky Mountain tough,' Haeckel, with his materialistic monism, his ether god and brutal jest at the Christian's God as a 'gaseous vertebrate.' And there is that materialistic philosopher, Herbert Spencer, treating the world's history as a redistribution of matter and motion solely, but you will find both Haeckel and Spencer bowing religion politely out of the front door; 'she may indeed continue to exist, but she must never show her face inside the temple.'"

In what direction shall we turn to find a religion that is scientific enough to satisfy the man who wants facts, and which at the same time is religious enough to satisfy the man of feeling, emotion and Christian faith? Will a study of facts and conditions in the religious world of to-day disclose to our view that which will prove a happy harmonizer of empirical ways of things with the more religious demands of human beings? Will such an investigation give us any hint of a system that is demonstrably true, or of a religion that is both Christian and scientific; one that sounds an active, optimistic and aggressive note; that does not dwell upon an inaccessible height of mere idealism; that is something more than the shallow, airy vaporings of current theological or metaphysical

abstraction, or a mere bundle of paradoxical theories; something, in fact, which has a firm grasp upon reality and will reconcile both science and religion "with signs following?" To quote a learned speaker at the World's Parliament of Religions held in Chicago in 1893, "the world is waiting for the man of genius, who shall come forward and establish union between science and Christianity."

Let me repeat the question again: Is it possible to find a religion that will not only exercise the powers of the soul in its subjective states of religious experience, but will have a positive and direct connection with the actual world of finite human lives; that will be in definite touch with concrete facts and joys and sorrows; that will satisfy the scientific, fact-loving mind because it is based on a scientific, demonstrable Principle; because it is practical and operative and produces results which can be seen and known of all men; something, in short, destined to abide because it can be made practical and because it meets and satisfies the fulness of man's needs?

This age is becoming more and more insistent in its demand for a religion that will exert a vital influence upon the controlling forces of human life; that need not be banished from the home, or outlawed from education and have no place in the world of living thought; a religion, in short, which is something higher, better and more satisfactory than mere religious formalism. These questions have a deep significance in these latter days inasmuch as Jesus taught and demonstrated that there is available to man a religion which *is* scientific and so unerring and so comprehensive in its nature and operation as actually to meet the needs of the race in overcoming all ills; this religion and this science is the Christianity of the New Testament; it is the knowledge of God and His eternal laws, and it achieves the purposes of good.

IV.

There are multitudes of men and women, religiously inclined, who find little in Protestant creeds and formulas to attract them. The Roman Church on the other hand, repels them by its absolutism. In this age of spiritual liberty for the individual, an age becoming more and more pre-eminent for its emancipation of the spiritual man, it is doubtful if they could present credentials of belief sufficiently orthodox upon which to gain admission to any of the evangelical churches.

Men everywhere are coming out into the open. Religiously speaking, they are breathing the air of spiritual freedom, unfettered by outworn dogmas, creeds and theological formulas. There are not wanting signs of a deepening spirit of true religion, of a spiritual receptivity and of a truer Christianity, that, "rising from the death of sectarianism," as Dr. Newman Smyth has well observed, "will be fashioned of the spiritual elements and made luminous with love, and yet be so visible wherever its disciples meet together, that the presence of the glory of Christ will be made manifest even as He prayed."

The thought of some new, more universal order of Christianity is coming to men's minds spontaneously and generally. But how to solve the problem of religious modes and methods with the largest liberty of thought; how to reconcile the freedom of the spirit with an outward order, how to find the source and vitality of religion in immediate personal experience, and yet maintain Christianity as a visible and supreme authority in the world; this indeed is a task which calls for the highest, most consummate constructive religious statesmanship.

We are witnessing a crisis in the domain of religious authority. And at no time in the history of the church has the necessity of an appeal to Jesus Christ and the Truth which He proclaimed, been so deeply felt. The idea of a Christian society based on a personal and vital fellowship with Jesus Christ is becoming enthroned in men's mind. The question,

"are we to have in this century a gospel for all men such as He gave to the world?" is fast becoming the vital issue in the religious world of to-day.

Never in the life of Christianity was there a greater need for the recognition of the fact that the starting point of Christian faith and doctrine is to be found in the acceptance of the truth that man is spiritual—made in God's image and likeness—and belongs by right of birth to the one Church of Christ, the one Christian society or Brotherhood, which Jesus Christ came to establish.

These questions invest with a profound interest and significance the religious movement inaugurated by Mary Baker Eddy, a movement which is remarkable not only for the influence which it exercises over its followers, and for the emphasis which it places upon the Christ-Truth as the supreme authority; but for the bond of unity which holds its members in loving accord and for its vital energy and capacity to adapt itself with seemingly inexhaustible grace to the ever-changing demands of its environment in human thought and life.

"What more visible shall be the one universal church, seeing which the world will believe?" asked a prominent churchman recently. Is it other than the ideal of Jesus Christ, the ideal of the New Testament, the ideal church of the great Apostle to the Gentiles, a church which shall live among men in the love of the Son of Man as the servant of all; obedient in every thought to the truth that makes free; a church which shall possess as its own the fulness of its creeds, "and ever follow on to know the Lord; praying always with all the saints that it may be strong to know the love of Christ which passeth all knowledge?" Is this the ideal which the Christian Science movement is holding before its followers, and if so, to what extent is the Christian Science Church realizing this ideal in the lives of those who espouse its cause?

In the treatment of the subjects with which this volume deals, the aim has been to make the work expository rather than argumentative. The conclusions which it suggests or enforces are the result of careful study and reflection, but their basis is one of fact. The issues with which it deals are issues of tremendous import; the questions which it raises are of grave concern and demand a conclusive answer.

Is Protestantism or the Roman Church gradually ceasing to be, in any true sense, a final or permanent religious organism in society, or are these denominations to be accepted as a Christian finality? Will Christendom conform to the demands of the times or continue to obstruct or prevent a return to the simplicity and healing power of the early Christian Church? And if not, will there be a final breaking away of its followers and the establishment of a new religious order or visible church patterned after Jesus Christ's ideals?

The age of creed-building and of ecclesiasticism belongs to the past. Theologians are no longer addressing themselves to the task of devising new formulas of faith. Time was when orthodox theologians were accustomed to formulate religious propositions and then bend their intellectual powers to prove them. Now, the greater part of this sort of scholastic theology is being relegated to the scrap-heap.

Over and against the waning influence of the orthodox churches upon the lives of men and women; amid the confusion of counsel among church leaders themselves in the face of the seriousness of the crisis that confronts them, we may discern the signs of the times, writ large upon the horizon, which presage the dawn of a larger Christianity, a broader Catholicism which is already coming to the hour of its nativity.

V.

To exalt the person and the work of the great Founder of the Christian religion; to emphasize the pure type of religion

which Jesus gave to the world, a religion which is both scientific and Christian and in which is to be found God's response to human need; to expose false beliefs and thus help to arrive a little nearer to ultimate truth; to bear a useful part in ridding the human mind of illusions; to break the fetters which enslave humanity and hold it in bondage to ignorance and fear; such, in brief, are some of the objects of this volume. In these pages an endeavor is also made to expound anew the meaning of that existence which is called life; to reveal realities; to open, as it were, the gates of Paradise which falsity has closed upon the human race; to help roll away the stone which a gross materialism has placed before the door of human faith and hope and aspiration, and to scatter "the dark pile of human mockeries" raised by a materialistic science, and a scarcely less materialistic theology.

The outlook upon life which this book presents is one of optimism. It hails the dawning light of a new era in religion and medicine; an era when health will triumph over sickness and mortality; when pain and suffering will be replaced by happiness, and goodness will be on the winning side; a time when materiality will give place to spirituality; when justice and honesty will replace fraud, covetousness and iniquity, and truth will have its final victory over error. It foresees a revival of the purity, the simplicity of faith and worship and the spiritual power of primitive Christianity. It marks the signs and foreshadowings of a higher reality for the human race; the hastening to a climax of that evolutionary travailing of the whole creation of which Tennyson dreamed and wrote:

> "One God, one law, one element,
> And one far-off Divine Event,
> To which the whole creation moves."

I.

THE JURY OF THE VICINAGE

AMONG the things which have given constant impulse to the putting forth of this volume has been the warm interest in its completion and issuance evinced by so many of my friends. The topic which I have undertaken to consider has already awakened a profound and widespread interest. It is a theme of frequent discussion, not only around the dining table at home, but in the hotels and on the railway the dining table at home, but in the hotels and on the railway trains; nor is it less a topic of animated conversation among the employees in the counting room and factory. The man on the street will stop to talk over the subject with the friend whom he chances to meet; the artisan at the bench finds opportunity to question his fellow worker about it. In business, professional, religious and scientific circles, in the newspapers, in the magazines and the periodicals, it is no less a subject of earnest discussion. It has been taken by society as a matter of serious consideration to an extent scarcely realized by the world at large.

In preparing my material, I have allowed myself the pleasure of constituting my friends, acquaintances and others a Jury of the Vicinage, to whom I may present facts bearing upon this topic. Nor has this pleasing fancy been simply an idle notion of the writer. I have found it an inspiration in many ways. It has conduced to greater care in my selection of facts appropriate to the subject in hand. It has prompted me frequently to ask and apply these questions: "Are the statements which you are considering such as can be formulated in terms of practical experience; are they suited to the purposes of this

book; will they stand examination by the Jury as a body of critics; will they be approved as germane to the subject, or are they likely to be thrown out of court, in part or in whole, as invalid testimony?"

The quest which I have undertaken has been a quest for the vital truth, for ultimate realities. The standpoint which I have taken is that of the lay observer. The motto which I have held constantly before me has been this: "Give the Jury the evidence which you are able to collect and let its members, as a Court of last resort, jointly and severally thrash out the Truth."

In marshalling my facts I have tried to remember that there are sincere, honest-minded men and women who hold opinions the reverse of my own; and by this I mean the kind of people who are what might be termed thorough-going conservatists; who cling tenaciously to the faith of the fathers and would hesitate to accept an invitation to tread the pathway of that genial and radiant optimism which to me seems so alluring. Nor have I lost sight of the fact that, while the Idealist undoubtedly succeeds from time to time in ridding the world of "antiquated and useless baggage," the conservative performs quite as useful a part in saving the priceless things that maintain an unchanging worth through every generation. Even though the liberal may offer many a new and inspiring idea of betterment for mankind, it is the conservative to whom we must look for protection from fraudulent imitations which have no real or substantial value.

There are doubtless members of the Jury who are in the habit of studying the questions and occurrences of the day; who are accustomed to form opinions of their own and to stick to them through thick and thin, and who, consequently, may not be at all disposed to accept everything that I may present, unless supported by a convincing array of facts. Be this as it may, I trust that no member of the Jury will be lacking in

courage and readiness to subject his or her own personal opinions and beliefs to an honest review in the light of the facts which I have gathered. None of us can lay claim to infallibility on any given subject; besides, infallibility is a thing to be not merely proclaimed; it is a thing to be demonstrated. Let us, therefore, study all the facts within our purview with an open mind, lest it should happen that the beliefs which we entertain prove to be out of harmony with truth, and ourselves out of harmony with reality.

Our Jury, no doubt, includes men and women of differing creeds and varying knowledge of the subjects which I have undertaken to discuss. Differences of opinion may arise; let us believe that there will be no irreconcilable divergence of views on the main issues and no difficulty in reaching a verdict from which there will be no occasion to appeal to some higher tribunal.

In our search for truth let us neither be too tolerant nor too critical. We all know that there are men of science and theology and medicine as well, with limited views and complacent opinions, who are intolerant of all that does not agree with those theories or doctrines which they consider well established. But we must not overlook recent developments, not only in the realm of science but in the realm of religion and medicine as well, nor the significant fact that they are changing in a revolutionary way some of our established ideas on these subjects.

This is a day and age of practical things, in which outworn and outgrown theories are being relegated to obscurity, where they properly belong. We live in an epoch-making period, an age eminent for its vast extensions of knowledge. New views of truth are constantly emerging and it is not safe to condemn new ideas because they are contradictory to our own. It is better to face the facts as we find them, rather than to follow the customary way of condemning too harshly new facts and

phenomena, new opinions and new beliefs that make a serious arraignment of our own precious stock of ideas or convictions and experiences, or, what is worse, of ignoring them altogether, and abusing those who bear witness to them, or else of visiting them with a hailstorm of contempt and ridicule.

From the time of Protagoras, with his famous dictum, "Man is the measure of all things," down to the present time, every great movement in human thought has had to run the gantlet of criticism; nor need I remind the Jury that nothing is easier than to criticize; nothing less constructive.

"Clear knowledge of what one does *not* know is just as important as knowing what one *does* know," declares Huxley. Again this great scientist and philosopher says: "Take nothing for truth without clear knowledge that it is such; consider all beliefs open to criticism and regard the value of authority as neither greater nor less than as much as it can prove itself to be worth." He continues, "The modern spirit is not the spirit which always denies, delighting only in destruction; still less is it that which builds castles in the air rather than not construct. It is that spirit which works and will work, 'without haste and without waste,' gathering harvest after harvest of truth into its barns and devouring error with unquenchable fires."[1]

The distinguishing mark and characteristic of true intelligence is, that we shall be able to discern that what is false *is* false and what is true *is* true, thereby attaining that degree of understanding which will enable us to strip off the disguise which human credulity has so thrown about the unrealities of life as to make that appear real which has no reality nor substance.

That was a true saying of an ancient philosopher, "The great man is he who has kept his child heart." It recalls a bit of suggestive counsel, attributed to a famous scientist which

[1]Huxley's "Hume," page 8.

we may not inappropriately offer just here: "Sit down before all the facts as a little child." And is it not said in the Book of Books, by one who spake as never man spake, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven"?

We live in a world of realities that can be infinitely useful, and the importance to human life of having true beliefs about matters of fact is not easily overestimated. It is our duty not only to be keenly alive to the facts embraced within the field of our own observation and experience, but to be alert to those facts which are borne in upon us through the study and research of others. And if these facts do not coincide with pet theories which we may entertain, however plausible they may seem to us, let us not say "so much the worse for the facts." Facts are stubborn things, and our theories should be retained only so long as they will square with these facts. A theory at best is only a convenient method of classifying empirical data. We have a perfect right to insist that new theories presented for our acceptance shall adequately justify themselves by the facts, and this is the pragmatic test to which we have already alluded. But whenever we give expression to views that are not in agreement with inherited beliefs we may expect to be the target for epithets borrowed from the darkest terms of mediæval persecution. But what matter if the insight or truth we bring is one to enrich the life of the spirit or correct the errors of sense.

The old Ptolemaic theory of the movements of the heavenly bodies was based on sense impressions which clearly indicate to us that the earth is stationary and that the sun revolves around it in a westward direction during the day time. If we depend upon our organs of sight to tell us what is true and what is false about the motions of the solar system we may as well accept the dictum of Jasper, the old Virginian darkey preacher, and insist that it is not the earth but the sun that

"do move." But this Ptolemaic theory which mankind held for centuries was upset years ago by the facts which Copernicus brought to light.

We all read facts differently, and what we may say about reality or truth depends largely upon the perspective into which we may throw them. The facts which I have gathered pertaining to existing conditions and fundamental principles in the religious and the scientific worlds of to-day are now in your hands. I have endeavored to present these facts in such manner that you may be able to see them in a true perspective and so reach correct conclusions concerning the issues involved and the outcome thereof. I ask you to well and truly consider this evidence in the spirit of these introductory remarks.

Let me premise just here that neither the literary quality of the work nor my motive in writing this book is the trial issue in this case. It is for you to accept, if you will, the task of rightly interpreting the facts and the message which the book contains in the interest of that better understanding of the real, the absolute truth about things, which we are all seeking to attain; that truth which some day will revolutionize the conclusions of human knowledge concerning man and the universe and its great Creator, and bring the fruition in human history of the purposes of the Eternal.

II.

SCIENCE REACHES THE BORDERLAND OF SPIRIT

DURING recent years there has been a revolutionary overturning of many of those underlying principles of natural science, which have heretofore been considered as firmly established. Scientific discoveries have followed each other in quick succession, notably the Roentgen rays in 1895, and the Becquerel rays in the year following. Then came the discovery of radium in 1898; since then other important discoveries or scientific speculations have followed along the line of atomic disintegration, the transformation of matter, the thermal effects of radio-activity and intra-atomic energy.

Faraday produced the theory of lines of force, but the mathematicians immediately attacked it; La Place and Poisson have "befuddled" us by their objections to the undulating theory of light propounded by Young and Fresnel; Ampere developed a theory of magnetism, but Poisson and Weber were not behind him in theories of their own on this subject. Maxwell wrote a treatise on electricity, which according to Professor Foley, of the Indiana University, "few could read and no one could fully understand," because of the fact that his ideas of electric displacements and displacement currents were bound up in equations without experimental verification and gave only the vaguest notion of the subject.

Science has been accustomed to regard matter and energy as the two great entities with which it has to deal, but more recent research into the nature of the atoms of which matter is supposedly composed, has given rise to the theory that matter in the ultimate analysis may be found to be only ether in mo-

tion, or something which can be resolved into electricity and then into some unimagined mode of motion of the ether and that ultimately it will be found that atoms have their day and then cease to be. The earlier conceptions of matter as an eternal and indestructible entity has been rudely shattered. The theory which confers upon matter the attributes of life, intelligence and sensation, has gone by the board, leaving the materialist at sea as to the guiding entity or principle underlying all the changes of form which constantly occur in nature.

Matter, as we have already seen, has been reduced to electric charge, and we can now take our choice of a variety of different theories propounded by science to explain its nature. There is, for instance, the one-fluid theory, the two-fluid theory and the potential theory. It is claimed that there are strong reasons for believing not only in the electrical nature of matter, but in the molecular structure of electricity itself, to say nothing as to the dependence of mass upon velocity, and the theories of radio-activity and disintegration of matter. Then there is the nineteenth century school of plenum, one ether for light, heat, electricity and magnetism.

"The ether was appealed to from every quarter. Light, radiant heat and electric waves were ether waves; an electric charge was an ether strain; an electric current was a phenomenon in the ether and not in the wave in which it appeared to flow. Magnetism and gravitation were phenomena of the ether; matter itself became an aggregation of ether vortices; ether and motion were expected to explain everything."[1]

But matter has no real substance or entity; it is neither self-creative or self-existent. Cause does not exist in matter nor mortal mind nor in physical forces. Earlier conceptions of the indestructibility of matter is giving way to the conviction that

[1]Prof. Arthur L. Foley, in "Recent Developments in Physical Science," *The Popular Science Monthly* for November, 1910.

its destruction and creation by man are within the range of scientific possibilities. So far as material properties or any inherent energy or reality is concerned, it has none. Motion, or force, or energy, or vibration, are not intelligent, hence are not in any sense creators of aught that exists in nature. Changes in physical phenomena are due to force or energy or ether strains and are thus reduced to idealistic forces which are beyond the cognizance of the senses. They cannot be seen or measured. They are only known by certain effects commonly attributed to them. To-day even such important theories as those of the conservation of matter and energy are being seriously questioned.

The old theories of philosophy and science are being rapidly undermined or discarded. Materialism as a theory is going out of fashion. It is only a short time ago that the eminent astronomer, Professor Larkin, made this observation: "It is now a full year since any book, pamphlet or letter has been received here containing arguments against the scientific necessity for the existence of a Creator to account for the universe. Whole rows of books teaching that matter is eternal and was not created, that it originated itself, that it had no origin, is self-existent, and like doctrines, the accumulation of years, books sent for review, are in the library. They have lost their attraction for me. For science now imperatively demands a Conscious Power within protoplasm—the only living substance. And science knows that this Power is mental."

The best minds in the scientific world to-day are freely admitting that the conclusions of biology concerning the beginning of life in protoplasm are not conclusive, that back of the living cell there must be an intelligent Power.

Sir Oliver Lodge, in his recent volume, "Reason and Belief," insists that there is no real contradiction between the discoverers of science and the doctrines of Christianity. Alfred Russel Wallace, quite as responsible as Darwin, if not more so,

for the modern theory of evolution, has become firmly convinced that the latest investigations of science inevitably point to God as the logical Creator and to immortality as the only logical completion of life. His latest book which teaches this doctrine is now in course of publication.

"I know of but six persons," says Graham Hood in a recent article entitled, "Science and Divinity," "who even claim to hold to materialism, and I am not quite certain as to the sincerity of two or three of these exceptional individuals. Twenty years ago I could have named full one hundred sincere materialists. In those times agnosticism was the fashion. Spencer was teaching his doctrine of the Unknowable, and the exponents of Darwinism were finding so much evidence to substantiate their claims for the descent of man that they utterly overlooked the fact that they had accounted but for one part of man's being, and that the purely physical. Back of the physical man, however, there was another nature that demanded recognition, and though many were deaf to its existence then, even the sane and natural skeptical scientist now knows that this, the most vital part of man, can only be accounted for by admitting the truths that the Bible has ever taught—that 'in the beginning God created.' "

Science, pursuing its investigations, finds the evidence of energies of which it scarcely dreamed a short time ago. Whatever the scientist may call it, whether this energy be intra-atomic, sub-atomic, inter-elemental, or be described by some other name he knows that it exists and that it exists in quantities far beyond the power of man's mind to comprehend. The scientist hopes some day, somewhere, somehow, to discover the means of unlocking this infinite storehouse, and "if this discovery is made," as Professor Foley observes, "all others which have been ever made will pale into insignificance beside it."

"There are no signs and never were of an approach to

finality in science," says Sir William Crookes, in a lecture on radiant matter. "But we seem at length to have within our grasp and obedient to our control, the little invisible particles which with good warrant are supposed to constitute the physical basis of the universe. We have actually touched the borderland where matter and force seem to merge into one another —the shadowy realm between known and unknown—where, it seems to me, lie ultimate realities, subtle, far-reaching, wonderful."

It is now but a step out of matter into Spirit. Natural science has indeed reached the borderland but it is the borderland where Spirit, God, the Divine Mind, the Divine Energy, reigns, and here and not in matter lie the ultimate realities. The ultimate truth about things which science seeks, is not to be found in a study of physical phenomena. Matter will never reveal to us its ultimate essence, for it has none. Science has come face to face with energies which it cannot fathom; these energies are in the divine Mind. The source of all things, which science seeks to discover, is not to be found in material form, but in Spirit.

"The scientist may conquer peak after peak of scientific knowledge, he may see regions in front of him which ever beckon him onward," as J. J. Thompson has eloquently said in his Presidential address before the British Association. "We do not see our goal, we do not see the horizon. In the distance tower still higher peaks which will yield to those who ascend them still wider prospects and deepen the feeling whose truth is emphasized by every advance of science, that 'Great are the works of the Lord."[1]

"Proofs of intelligent and benevolent design lie all around us," says Lord Kelvin, the distinguished English scientist, whose name will be honored, not merely for his grand additions to science, but also for his noble and constant faith in the

[1]*Scientific American Supplement*, September 4th, 1909.

eternal verities. That which exists must have had an origin. They are as they are either by chance, necessity or design. To say that they came into being by chance, is to make one's self ridiculous. Chance is out of the question, unthinkable. This universe of ours is adapted not simply in its quantity, but its distribution, to the wants of the race. How came it so? Lord Kelvin answers firmly and unwaveringly: "Because all living beings depend on one ever-acting Creator and Ruler."

The discoveries and deductions of Natural Science afford no rational or satisfactory theory of the creation of the world of visibility. Science, after centuries of investigation as to the ultimate realities, is finally compelled to fall back upon the noble utterances of the Scriptures concerning the existence of God and the origin of all created things as the only adequate basis upon which to build its twentieth century explanation of the universe.

III.

KINSHIP WITH THE INFINITE

THE wise men of the East watched the appearing of a Star and sought for signs and portents in the heavens, foreshadowing the rise and fall of empires and the fate of men. But the age when omens, the revelations of the horoscope, the Delphic oracle, the flight of birds, and the course of planets swayed mankind is past. Science exploring the realms of space finds sun and stars and worlds revolving in their orbits, held to their appointed courses by the law of gravitation. Land and sea, heaven and earth, sun, moon and stars all lie before us like an open book the meaning of which science is beginning to spell out. Studying the air, the earth, the sun, the whole universe is found to be instinct with life. Sunlight entering the planet reappears in the flowering fields and autumn's golden fruitage. The processes are examined but the genesis of life remains unknown.

Now a new age has come. Science affirms that there can be no explanation of the universe save in terms of Infinite Life or Mind. Following the light of science as well as reason, man is coming to a realization of his identity and power. Again he has discovered his kinship with the Infinite. He is no longer an exile from his kingdom; his spirit returns to his own.

Science to-day is throwing intense light upon the idea of individual man and of our relation to the Infinite God. It affirms that in his deeper self man possesses the qualities which relate him vitally and essentially to the Infinite Mind of the Universe. The *Edinburgh Review* points out the fact that

thirty-nine living scientists of acknowledged standing have openly announced their belief in man's spiritual existence; that the mind resident in all is of the same essence as the Universal Mind. This is but one indication that the battle waged for centuries between traditional dogma on the one side and philosophy and science, history and literature and every form of human learning on the other, has well nigh ended. We no longer think of God in the terms our fathers employed. God is a living God, dwelling in and speaking through man. To-day we may think of God in terms prevalent in the scientific and the philosophical worlds, as the Universal Mind, the Universal Substance, the Ultimate Reality, the Soul of the Universe; and this consciousness when full possessed and utilized by the race will completely revolutionize ethics, customs, economics, religion, and present conceptions of life.

Science is becoming no longer an enterprise of human frailty. It is divine; its truth is a revelation of God. Truly the new light is breaking when the scientist of to-day takes the position that in his deeper self man is akin to the Universal Soul, the Infinite Mind, God, and is ready to concede that exact laws govern individual relation to Deity. According to the newer teaching of science the laws of spirit are as certain as the laws governing chemical reactions or the elements of the air we breathe. Natural laws, in reality, are simply expressions of spiritual laws, and the material universe is but the concrete form of a spiritual universe which is harmonious and eternal.

Religion is becoming scientific; science is becoming religious. The region of true religion and the region of a completer science are one. The time is rapidly approaching when religion will no longer be denounced in the name of science as superstitious, nor science pilloried in the name of religion as ungodly and profane.

The truth of science no less than the truth of religion is a

revelation of God and from God, and science no less than religion is declaring that man is no alien in a strange universe governed by an outside Power. "We are all parts of a developing whole, all enfolded in an embracing and interpenetrating love of which we too, each to the other, sometimes experience the joy too deep for words. And this strengthening vision, this sense of union with Divinity, this and not anything artificial or legal or commercial, is what Science some day will tell us is the inner meaning of the Redemption of Man."[1]

The Scientist at the end of the Twentieth Century may label things "known," "unknown," or "to be known," but he will never pronounce them "unknowable." He may point to the limits of the known in the true scientific spirit and say "here our *present* knowledge ends," but he will never commit the folly of earlier ages and say in the arrogance of scientific dogmatism: "Here knowledge ends and the unknowable begins." Physics and metaphysics instead of being opposing fields of research will become branches of one field of investigation and that field will be called the *"Science of Truth."*

The sacred affinity between the truth which is the object of faith, and the truth which is the object of science, at first dimly perceived, now finds fuller recognition by both theologian and scientist. Through science as well as religion, God is speaking to mankind: by it He shows us the glory of His works, and in science as in religion, He teaches us His will. "Science illuminates faith," says Paul Sabatier, "and if it makes faith less mysterious, it shows how strongly and firmly rooted faith is."

Religion has relighted her altar fires before which Science and Faith may join to worship in spirit and in truth Him who created the heavens and the earth, and all things therein.

[1]Sir Oliver Lodge in "Science and Immortality."

IV.

THE CENTRAL FIGURE IN HISTORY

THE central character in the dramatis personæ of this book is a young Jewish carpenter. His figure stands forth in vivid distinctness as the greatest creative religious personality of either ancient or modern history; nevertheless, He lived within His own little world the homely, natural, everyday life of our kind. There is no evidence to show that during His youth He even went beyond the narrow confines of His home at Nazareth, "a little hill-nested Galilean village with the low peaks notching the sky around it," nor is there any evidence that His boyhood was any different from that of the youths and comrades among whom He lived. He was emphatically part and parcel of the common people. In the Gospel narrative of His life, St. Luke gives this meagre yet illuminating information, "The child grew and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him. And Jesus increased in wisdom and in stature, and in favor with God and man," thus clearly indicating that His life was exemplary in every respect; that He was well-behaved and well-liked in the circle in which He moved.

He seldom visited the temple at Jerusalem, the seat of Jewish learning and worship, nor did He avail Himself of the social and educational advantages which that center of learning afforded. He had no acquaintance or intimacy with the doctors of the law, and had no place in any of the higher and more influential circles of Jewish life, either worldly, educational, religious or political. But this Galilean youth was no idle dreamer. While He worked with his hands at the carpenter's

trade He was keenly observant of the life about Him. In His school of training—the only school which He ever attended—there were just two text-books, the Old Testament Scriptures, "descended from the mysterious antiquity of His race," and the book of nature. These He studied faithfully. Both books to Him were open. Their lessons He marked and pondered deeply. He penetrated beneath the material surface of things and found their spiritual cause, as Pharisees and Scribes and learned doctors of the law had utterly failed to do. Later in His life He interpreted and expounded the spiritual meaning of the Scriptures "as one having authority and not as the scribes."

We can well believe that again and again, "He climbed alone to the top of the little hill to the west, leaving behind the cisterns, the olive orchards, the tombs in the cliffs and the oleander thickets, mounting upwards to the broken summits above Nazareth, to look away into the interminable distances and to muse over the mystery of it all. There at His feet lay Galilea, all fragrant and bright in the rich eastern air. Far in the north was the ghostly peak of Hermon. Towards the east was the light-hung cone of Tabor, and a thin gleam of the blue Tiberius. Farther towards the south shot up the dim peaks of Gilboa and the more shadowy peaks of Gilead that are beyond the tumultuous flood of the Jordan. On the west the gazing boy could discern in violet light the laurelled ridges of Carmel that plunge down to the sea, far peaks where Elijah had parleyed with the prophets of Baal and cried the prayer that called down fire. And there, farther towards the north, He caught the faint sparkle of the Mediterranean, whose shores were to echo His name down to all ages of the world. So, on the little hill behind Nazareth, the boy stood wondering over the mystery of the world's beauty that is forever ebbing and flowing around the mystery of our own existence.[1]

[1]Edward Markham, "The Poetry of Jesus."

In the valleys, the plains and the hillsides among which He worked and lived, this young carpenter saw a meaning undiscerned by the common observer. He loved nature in all her moods and saw in all her varied forms the handiwork of an Infinite and beneficent Creator. In the lilies of the field "which toil not" He beheld a beauty of apparel rivalling that of Solomon. The fowls of the air "which sow not, neither gather into barns," proclaimed God's providential care. This young carpenter, this humble Nazarene, talked life, abundant and eternal. He declared that mankind should know truth and that truth should make them free. He taught faith, righteousness, health, happiness. Life and immortality He brought to light; sin, sickness and death He proved powerless. These were the fruits, the natural effects of His understanding of divine law and spiritual causation. He saw in the world around Him the deeper spiritual meaning of life, and understood as none had ever done before man's true heritage as a son of God, created in God's image and likeness. He presented to mankind the purest ideals of life, so high that humanity in a lapse of nineteen centuries is still toiling up the steeps to reach their mountain heights. He taught perfection, even as that of the infinite Father, a perfection so complete that man still lives in unbelief of its realization.

His message, a strange and new one, stirred and thrilled the thought of a worn and weary world. His ambitions vaster than had ever dawned on the imagination of any warrior or statesman of antiquity, included in their scope the setting up on earth of a society or kingdom that should be without the insignia of earthly pomp or glory, or kingly rule; a kingdom which should not be material and ephemeral, but spiritual and eternal.

The commission which He accepted, more important than any that ever bore a royal seal, pledged Him to a task greater than any ever given to other human beings. The mission which

He undertook to carry out he made the most self-sacrificing, the freest from thought of worldly gain or vestige of self-seeking in all that He said or did, of any ever undertaken by mind and heart and hand of man; yet of all persons who have made history, none has ever lived so brief a public career. He brought a gospel of glad tidings of great joy, which should be to all people; He came "to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified."

Close now the pages of history and tell me what man ever essayed a task more lofty, more broadly humanitarian, more unselfish, more universal in its outreachings, more laden with benefits and blessings to mankind. What man more worthy than He to receive the world's welcome? But what manner of greeting did He receive? Was it one of glad acclaim? Did the world give Him a palace for His home? Did it crown His infancy with royal honors and give Him rank and station among the great ones of the earth when He attained to manhood? Nay, at His birth it offered Him the manger of another man's stable in which to be born; before He was out of His swaddling clothes a wicked king sought His death by slaying all the children under two years of age in the place where He was born. It drove Him into exile, gave Him the wilderness and the Garden of Gethsemane in which to pray and agonize; the cross of the enemy on which to die and a tomb belonging to one who feared to show Him open friendship in which to lie.

With unequalled power to possess the wealth, the position,

the fame and the royal rule which the world craves most, He chose a life of obscurity in a despised Galilean village; He cast His lot among the common people where even His own home judged Him to be beside Himself in the claims which He made as to His mission in life. Spotlessly pure in body and mind, living a life of self-denial, ever intent upon His ministry to the needs of others, fulfilling in every deed the Messianic prophecies of seer and prophet of olden times, He nevertheless was accounted by the covetous, debauched religionists and traditionalists of His day a Sabbath breaker, a friend of publicans and sinners, a wine bibber and a glutton.

The Jewish hierarchy considered Him profane; the self-seeking priesthood charged Him with blasphemy, and declared Him to be "possessed of a devil" and in league with "Beelzebub the Prince of the Devils." He who came to fulfil the law and the prophets was condemned by the Scribes and Pharisees as a religious alien, standing outside the community, actuated by a desire to destroy the very foundations of religion and society itself.

He knew what it is to be poor and friendless and alone: to have no place where to lay His head; to be "despised and rejected of men, a man of sorrows and acquainted with grief." It was His tragic fate to be misrepresented, misunderstood, hated, persecuted, betrayed, to be forsaken by His followers in the crucial moment of His life, and to suffer the death of a criminal on an alien cross. He was born poor, lived poor, died poor, yet He bequeathed the richest legacy ever given to humanity—His words and His works.

He never sat at the feet of any Zadoc or Ezra or Gamaliel; was never trained by Rabbi or Scribe or Priest. No school of the prophets acknowledged Him, no academic grove had instructed Him. His immediate following was a little company of the very common people. And yet, with sublime disregard for all the traditions of His race and age, in the calm and

undisturbed consciousness that He was uttering absolute and eternal truth, He made these immortal declarations: "I am the Way, the Truth and the Life; no man cometh unto the Father but by me"; and "this is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent."

In an age of hypocrisy, self-indulgence, greed and covetousness which flourished in high places, He lived a life of absolute spotlessness, unselfishness and unwearied devotion to the task which he had undertaken. He exercised His power always and only for man. No offer of the world's wealth or pomp and power could tempt Him to betray the cause which He had espoused, or turn Him from His supreme purpose to fulfil at whatever cost His appointed work. Meek and lowly in heart, He nevertheless met the world's hostility with a front which could not be broken. No threat of governor or ecclesiastical dignitary could weaken His dauntless courage. No fear of the wicked king who had slain His forerunner, John the Baptist, could lead Him to abate one jot of his claims to the Messiahship.

He who betrayed no consciousness of sin and boldly offered His adversaries the challenge, "which of you convinceth Me of sin?" was a friend of publicans and sinners. He who spared not His denunciations of the sins of those in high places, who judged sin as no other had ever judged it, sought the society of the sinful, moved by a love that was a sweet compulsion to save.

He proclaimed the kingdom of God, a kingdom of righteousness and truth, yet found as His most inveterate foes the very ones who claimed to be its constituted guardians. The priests resisted Him in the temple which they had prostituted to their own sordid uses, yet quailed before the moral majesty of this moneyless peasant when He drove the money changers from their tables. In an age when tradition and ceremonial

had driven faith out of religion, He taught His followers its marvelous might. He who came to fulfil the law had to meet the contradictions and the controversies of the Pharisees, whose traditions and ceremonials had been thrown about that law. He who set up a spiritual reality of which the temple was but the symbol, had to encounter the opposition of the priests who ministered in that temple. Over Jerusalem, standing in history as a colossal persecutor, inheritor of the guilt of past martyrdoms, He, the Leader of martyrs, utters His sad lament:

"O Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

The three closing years of His life were fraught with the most momentous consequences. Of these years the first was spent in comparative obscurity in the beginning of His ministry among men; the second in the popularity of a personal and enthusiastic following. In the succeeding and last year of His life He encountered the active and virulent opposition of the Jewish hierarchy. They were the most strenuous, the most fruitful, the most tragic years ever lived by any human being. The enmity which Jesus encountered could create but one feeling in His mind, that ultimately this enmity would fall upon His person, and as He could not surrender His mission He must be prepared to surrender His life. Nevertheless He abated not one iota of His high claims as the Great Teacher, the Messiah sent from God. Meeting with undaunted courage the hostility and persecution of the Jewish hierarchy, the closing year of His life reached its swift climax in a shameful death upon a malefactor's cross.

THE CENTRAL FIGURE IN HISTORY

II.—Jesus the Christ

Out of death and seemingly utter defeat this Nazarene carpenter achieved the most wonderful triumph; the cross upon which He was crucified, the symbol of shame and agony and death, he made the symbol of Life, Truth and Love, and the central emblem of history. He who died upon it became the unique religious personality of the race; His life the most fruitful, His work the most marvelous.

In an age when Caesar had carried conquest far with his trained and confident veterans; at a time when Rome ruled the world with the sword, when carnage and crime and greed and licentiousness and the brutalities of man had spread over the face of the earth, this Nazarene carpenter undertook to establish a reign of peace on earth, of good will to men; to set up a spiritual kingdom in which righteousness, truth and love should abide.

The great factor of religion in the eyes of the Scribes and Pharisees was the Temple, with its priesthood and its sensuous forms of worship. Jesus taught that God is Spirit and should be worshipped in spirit and in truth; that God's temple and worship are spiritual and not confined to any place. He who stands in history as the realization of the perfect man and in whom religion was made a living reality, deliberately ignored those customs and elements men were wont to think essential to religion.

In an age pre-eminent for its priesthood and priestly ceremonial, He made none of His followers a priest and created no order of priesthood to which any man could belong. At a time when positive legislation had emphasized the differences between those within and those without their societies, when religion had created caste, sanctioned and magnified the pride of blood, emphasized the distinction of race, justified the inhumanity of man to man, Jesus taught that through His teachings all

men are to be made kin. Institutional Judaism laid its stress upon the acts and articles of worship rather than upon faith; Jesus made faith the subjective pivot of religion, separated it from uniform and invariable custom, and boldly made it independent of usage and institution and brought the individual man and the absolute God face to face.

He emancipated religion from place and made it co-extensive and sufficient for man's needs and nature. His is the only religion which has achieved this emancipation, the only religion which has made it possible for men to approach God anywhere. He taught that union with God needs but faith. The man who believes in the Son of God is identified with Him and is lifted by Him into the spiritual mood in which man knows and feels his kinship with the Infinite.

In an age when men believed that God's mind needed to be changed by gifts and sacrifices, when the just anger of a vengeful Deity could be met by the sacrifice of an innocent victim, Jesus taught that God is by nature merciful, immutably gracious, but that man is the being who needs to be changed. Levitical legislation had instituted the priesthood, organized and regulated its ministry, described and sanctioned its sacrifices; Jesus superseded the multitudinous forms of temple worship and the priests who stood and mediated between God and man, by the substitution of Himself as the sole institution of faith and worship, a substitution which was not merely a reform but a revolution.

The temple which held for the imagination of the Jew an irresistible appeal as the place where the Divine Presence was to be found, He replaced with the idea that man is now and here to find God's presence in the ever-present Christ who will ever reveal the true nature of God. He drew aside the veil from the face of God and there emerged a Being whom it is possible to love, to serve, to worship, to live and work for. He, the Christ, is to live in the heart of man as God manifest

in the flesh, that all men may see His glory and share His grace. The temple at Jerusalem was a type, but not a final or abiding reality. Jesus Christ set up the spiritual temple wherein no buyer or seller can traffic, nor money changers set their tables, nor proud and greedy priest bid the broken in spirit depart unpitied.

With marvelous disdain for all positive laws, whether regulative, ceremonial, administrative or coercive, He founded His society simply on discipleship. His religion became an evolution of belief, not a product of authoritative legislation, so that where men worship in Him all the partitions which the ancient law and ordinances of religion built up to divide race from race fall down and show man face to face with man, one family before one God.

Christ Jesus epitomized and externalized the mystery of being. In Him God becomes associated with a person who is the symbol of humanity. He stands as the ideal of mankind and through Him we may think of God, the universal Father, in the terms of ideal humanity, of humanity in the terms of ideal sonship.

Christ Jesus as the Logos, the Son, revolutionized the conceptions of God and changed an abstract and purely metaphysical idea into a concrete and intensely ethical person. He becomes the visible manifestation of God, incarnated in a single individual. The light which illumines, the life which quickens, the love that saves, becomes incarnate in Him. The Logos, the Word which became flesh, is, as it were, the tabernacle of a universal religion. In Jesus man saw the face of God as far as it had been revealed in the flesh. In Jesus God came to men and men met God, and the glory which they beheld was God's visible presence. There has thus come within the experience of man the most transcendant of all mysteries; the Mind of God is translated into human speech, the life of God assumes human shape.

III.—Christ Jesus the Supreme Personality

Judged by any of the standards of all times, the character of Christ Jesus is still flawless, still ideally perfect, still occupies the loftiest place possible to human attainment. Jesus stands out in such transcendent light and splendor of achievement as the great example for all humanity, that every so-called hero of history pales into insignificance in comparison. To-day throughout the civilized world He is regarded with Supreme respect and even with divine veneration. The wise men of the West as well as the wise men of the East watch with the shepherds in Palestine to do Him homage. Catholic and Protestant, Orthodox and Liberal, Anglican and Quaker, agree in looking upon Him as the supreme embodiment in human history of all in man most worthy of imitation, and of all in the Invisible Ruler of the universe that is most worthy of reverence.

The great, the overwhelming majority of Christians, as Lyman Abbot has well said, agree in regarding Christ Jesus as the personification in a human life of a God who transcends all our conceptions of personality. But those to whom He is not a divinity vie with their orthodox contemporaries in the honor which they pay to His name. Whatever view we may take of this great personality, the fact remains that to-day the life and the teachings of Jesus are most potential factors in determining human conduct. Jesus' life has been studied by the greatest writers of our day, and yet no other subject is so fresh and inspiring. Scientists, theologians, writers and thinkers of all classes have found in the story of His life-work the most commanding and entrancing themes that can possibly be presented for human consideration. John Stuart Mill holds Him to be the supreme standard of life and character known to men. Ernest Renan bows before Him as a true Son of God. Tolstoi reverences His name, Dr. Koehler, the leading Jewish theologian of the American continent, finds in Jesus the living man,

a paragon of piety, humility and self-surrender, who presents to the Jew of to-day "an inspiring ideal of matchless beauty," and expresses the belief that the long-hoped-for reconciliation between Judaism and Christianity will come when once the teachings of Jesus shall have become the axiom of human conduct.

"His character transcends all racial limitations and divisions. He is the only Oriental that the Occident has admired with an admiration that has become worship. His is the only name the West has carried into the East, which the East has received and praised and loved with sincerity and without qualifications."[1]

And yet this man who set aside the prejudices of His age, nation and sect, who set aside the law with its forms, sacrifices, temple, and priesthood, lived a life which gave free range to the spirit of God in His heart. In a career, which reached its tragic climax on the cross, He so lived as to unite in Himself the sublimest precepts and divinest practices. The life of this carpenter of Nazareth has been bared to the search-lights of the ages, and no age has been so intent upon His personality, life and work as the present one. His doctrines have been analyzed by the clearest intellects, His sayings and His discourses have inspired more comment and discussion than all the literary product of the centuries. In the profoundest theological treatises of modern times the subtlest powers of the intellect have been employed in the effort to understand and explain His unique personality. The criticisms of friend and foe have been alike exhausted upon His teachings.

Christ Jesus stands to-day as the pivotal fact in all history. He is the center of all theology. His mission has become the light and joy of the world; His words stand as the highest spoken on earth concerning the relations between man and man and between man and God.

[1]Dr. A. M. Fairbairn in "The Philosophy of Religion," page 369.

"Whatever the future may have in store for us," says Theodore Parker, "Jesus Christ is the supreme man in the history of the past. The religion which He and His followers taught came to the world when the nations stood in darkness, not daring to go forward. The piety and morality which Jesus taught and lived came to the world as a beacon of light to chaos, as a strain of sweet music—the fulfilment of the prophecy of holy hearts, human religion, human morality, above all things revealing the greatness of man."

The personal name Jesus is the one we love most to use, and the qualities the world loves to emphasize are the Master's human qualities, sympathy, tenderness, simplicity, courtesy, friendliness, love. The peculiar charm and value of the synoptic Gospels is the portrait given of Jesus. These Gospels show Him as simple, rational and real, a person who never ceased to be Himself and who expresses Himself in history according to the nature He has and the truth within Him. The one glimpse we have of His boyhood shows Him as a boy His parents could lose and seek sorrowing, and in His manhood and public ministry He is seen to share our common human weakness. He grows weary, is hungry and thirsty, suffers, is in need of sympathy, seeks God in prayer. The attributes and the fate of universal man were His as they are ours.

Jesus Christ stands as the realized ideal of humanity, the bearer of grace and truth. As Lyman Abbot, the eminent religious writer, has forcibly observed: "No rationalistic belief in a hypothetical Creator to account for the phenomena of creation, or mystic's faith in an inward experience of God, inspiring but undefined and uninterrupted, can ever take the place of Jesus Christ, as the realized ideal of humanity, who became the inspired manifestation of the Eternal, making known to us a human, historical, personified God, the Father of our spirit and the companion of our lives." The eminent scientist, Sir Oliver Lodge, says: "If it be in human nature that we can

gradually grow to some dim conception of the majesty of the Eternal, it is the life and teachings of that greatest Prophet, that we shall do well to study diligently when we wish to disentangle and display some of the secrets of the spiritual Universal."

Human history illustrates the truth of St. Paul's words concerning the mutability of all human plans. The fashion of this world passes, but the transitoriness only emphasizes the more the immutability, the eternal permanence of the Gospel which Jesus proclaimed. The Christ is the one abiding force "yesterday, to-day and forever," in every change in the economy of human life. The power and the success of Christianity has not been and is not to be found in mere numbers or in wealth or social standing, or in the worldly advantages which Christianity may possess, but in the power of Christ and the Gospel which Jesus proclaimed.

IV.—A New Spring Time

Turn back the panorama of history till we reach the beginning of the Christian era, and there is disclosed to our view a little band of ignorant fishermen, one-time followers of a lowly Nazarene, gathered upon the shore of the Sea of Galilee, just a handful of Jewish peasantry, whose high hopes of the deliverance of Israel from Roman rule and the establishment of the Messianic kingdom, whose speedy coming their leader had proclaimed and taught them to declare at hand, had been cruelly shattered.

But this is the daybreak of a new springtime for humanity! He of the pierced hands and the wounded side, whom the grave could not hold, appears to their astonished gaze. He makes them understand, as they never could have understood before, that His resurrection is not merely a physical miracle, but a spiritual experience, and that His presence henceforth is

to be universal and spiritual. He renews His commission to His disciples to preach the gospel to every creature, to proclaim the nearness of the kingdom of heaven, to heal the sick, to cleanse the lepers, to cast out devils and to raise the dead, even as He had done, and then finally declares: "Lo, I am with you alway, even unto the end of the world."

That little band of no longer unbelieving followers becomes the nucleus of the greatest religious movement in the history of the world. Its rise begins the Christian era and a new calendar of time. The religion which Christ Jesus established and which we know as the Christian religion or the Christianity of the New Testament, begins with but a few simple forms of outward organization. It is not instituted as a religion of ceremonials, but the expression of an inner life lived by faith in its founder's teachings; it is a religion which brings new hope and energy and healing to humanity; a religion built not upon creed, or dogma, or ritual, not upon ceremonial or sacrifice, not upon faith in Jesus of Nazareth, but upon the knowledge that Jesus manifested the divinity of the Christ, the Son of the Living God.

From feeble beginnings in primitive simplicity and spiritual power, the church has grown into a powerful religious denomination which holds sway over vast areas of country and comprises within its folds a membership and following of hundreds of millions of people, nearly one-third of the total population of the world. It has seen kingdoms rise and fall; it has seen monarchies and empires give way to republics, and every dynasty fall but its own. It has encountered and successfully withstood materialistic science whose doctrine of evolution, conservation of energy and atomic theory, and whose scientific discoveries, cosmic and biological, have astonished men and threatened to overthrow the very foundations of all religious belief.

In the lapse of centuries it has grown to be a great sacer-

dotal, ecclesiastical organization or corporation with an imposing ritual and a great body of creeds, dogmas and traditions. It is now composed of three great divisions or rival groups with divers sects or subdivisions within each group, and separated by well-nigh irreconcilable differences of doctrine, ritual and polity. Whether these differences will become of such serious character as to result in the final overthrow of what we now know as organized Christianity, and the embodiment of the ideal Christianity of Christ Jesus in some other form more correspondent with its early simplicity, unity and successful ministry, are questions which will be considered at length in subsequent chapters.

V.

THEOLOGICAL FORMULAS

FOR ages creed builders, theologians and ecumenical councils have been busy formulating theological and materialistic dogmas concerning Deity, and trying to answer the all-absorbing and all-important question, "What are the nature and the attributes of God?" Many of the theologians whose utterances have come down to us in the scholastic theology of orthodox Christianity, carry an air of suggestive omniscience. They assume to know the Deity and all about His plans and purposes and mysterious dispensations. They appear to feel it their bounden duty to apologize for God, whose ways they try to indicate to man. They reason "in endless mazes lost of Providence fore-knowledge, will and fate."

"We open a book of theology," says Dr. Snowden, "written over forty years ago, and we find the Trinity dissected down to minute details, and all figured out as though it were a problem in algebra; as though all the mystery of divinity could be expressed in words with great positiveness of assurance and with arithmetical precision of specification."

Out of the meanings and uses of isolated verses in Scripture, the old theology has drawn the most tremendous inferences. The God of the Bible becomes a god of dogma and of creed, a man-projected being with all the characteristics of a cruel and vindictive despot. He is pictured as a being liable to wrath, repentance and human changeableness; as a god who is moved by anger, jealousy and cruelty toward his defenceless children; who sent pestilence until he was propitiated by the smell of burnt offerings and whose anger could be appeased only by the sacrifice of an innocent victim.

The traditional notion is that God is a magnified being, who

sits upon a great white throne; a being, who is outside and apart from the universe; and yet, when he chooses, reaches down and in some miraculous way, arbitrarily or capriciously makes changes in his machinery of the world, or manifests his power in startling and spectacular ways to the children of men.

The theologians' God is a god who moves in a mysterious way; who houses one in poverty, or clothes him in want; who rocks the earth in anger, lashes the waves in fury, and enters the home in the stillness of night to rob it of beloved ones, a being to whom prayers may be addressed, begging that sufferings may pass, or that capacity may be granted to bear with proper patience the trials and sufferings ordained by his overruling providence. Theologians say he made some parts of his creation bad, very bad indeed, especially the larger proportion of the human race, so much so that He must some day do his work over again, because it was not done right in the first place. And yet the Bible depicts God as a being of love and almighty power, who made all things by the might of His word, and who saw all that He had made, and pronounced it "very good."

Scholastic theology teaches belief in an omnipotent God who is infinite in all His attributes of wisdom and love and truth, the creator of all things, but forthwith acknowledges the existence of an evil principle, or power, opposed to God; an evil being who is constantly thwarting God's purposes and plans; and a universe wherein all are subject to a supposed law of disintegration, disease and death.

Although it presents a conception of God as omnipresent Spirit, infinitely wise, powerful and good and who, as St. James teaches, "tempteth no man," it yet makes God the author and the supporter of a system of which evil is a legitimate outcome. An evil being, in the form of a serpent, is declared to be the cause of an act of disobedience on the part of our first parents, committed 4,000 years ago in the Garden of Eden; and from

this one act all the sin and misery of human life have followed in consequence!

St. John declared that the Son of God was manifested to destroy the works of the Devil. The great Apostle to the Gentiles taught that Christ came to destroy the power of death. The Bible everywhere represents evil as an offence to God who cannot look upon it with the least degree of allowance. Nevertheless, rather than surrender to pet dogma, theologians stick to His Satanic Majesty as an integral part of God's universe, with the implications of a reign of evil and consequent human misery.

God is described as the God of the living, yet it is taught that He instituted death as a necessary preliminary to life and the gateway to heaven. Despite St. Paul's contention that death is an enemy that must be overcome and that Christ Jesus "brought life and immortality to light" the clergy still maintain its "utility," its manifestations of natural law, its timely friendliness, hence its legitimate place in the ordering of life as an agency of God. Death is represented as the portal to immortality. Heaven lies beyond this vale of tears.

Scholastic theology upholds the doctrine of hell and eternal punishment for the greater portion of the human race, save only the elect few, predestined to glory from the foundation of the world. According to the conception of the older theologies, the principal effort of the human race was to be directed to the task of appeasing an angry God, and thus, by sacrifices and ceremonies, prepare for a reception in heaven at the right hand of the throne. In our pulpits of the present day the fear of the wrath of God is still urged as an incentive to fly in terror for refuge from the pit, despite the fact that punishment never made any man truly *honest*.

Disease and evil, suffering and death, as realities, are insisted upon. They are accepted as an inalienable adjunct of man's existence and are assumed to be within the compass of

God's providence and as subserving some useful purpose. Evil is considered a factor of good, its reality accepted as essential to a well-developed sense of the existence of God. Accepting physical sense testimony as to its reality, the theologian argues for its educational value and necessity.

The conditions which involve sin and suffering are regarded as beneficent and of divine appointment. "It is implied in the Bible," says one of our present day clerics, "that sickness, pain and death will last as long as the human race consists of spirits dwelling in mortal bodies; that sickness and pain may be mitigated by natural science and the consolations of philosophy and that religion will enable sufferers to bear the inevitable."

"The dispensations of providence," dark and inscrutable, are to be endured with resignation or with silent despondency, with open rebellion or stoical indifference, as the character of the sufferer may be. Religious teachers have sought to persuade our tortured hearts to say in the fearful ruin, "God's will be done," and therefore, "I turn to God to comfort me."

The horrors of sickness, suffering and death which attend this mortal life, and which rest upon the good, no less than on the bad, on the innocent no less than on the guilty, are made to appear as a providential provision. Any interference with the administration of the divine law of retributive justice, we are told, insults the divine providence, by denying the purpose of this mortal life.

Dreading a revengeful Deity, haunted by the fear of Him who stands for all-power; without hope of escape from this all-seeing eye and seeking refuge in all manner of attempts to placate God's awful anger—such is the pitiable condition induced by an acceptance of the theological doctrines and dogmas of the orthodox expounders of the Bible. Poor suffering humanity is taught that men exist as victims; like pebbles "on a capricious shore of destiny"; that they are doomed to be sick and die at any moment, and that they have no ade-

quate power to resist; that the human race cannot be saved on earth, or while alive, that the only way to get rid of the heavy hearts, heavy burdens, the sorrows and miseries of life —the only way out, "is to die out."

As Jesus instituted it, Christianity, of all religions on earth, is most calculated to dispel fear and impart a joyous outlook upon life, yet have not theologians made it a pessimistic philosophy; have they not made it the apotheosis of fear; have they not attempted to terrorize humanity with dark pictures and awful penalties? Still the orthodox theologian continues to sound the old note of self-depreciation, lowly humility, spiritual pauperism, and mental beggary, while millions have been doomed to despair, or consigned to perdition. Through their teachings has not fear of the future terrorized the race? Through nineteen centuries, since the dawn of the Christian era, have not their teachings drowned that song the angels sang, "Glory to God in the Highest, and on earth, peace, good will to men"? Have they not suppressed the faith that Jesus taught His followers, the knowledge of an infinite, loving All-Father, and an unquestioning trust in God's providential care?

The occasional recurrence of the terms, "Devil," "Satan," "Hell," "eternal punishment," "damnation," etc., in the Bible may be cited apparently to sustain the hideous doctrines of perdition and the damnation of souls as taught by orthodoxy, but the accepted sense of such terms is not sustained by correct translation of the Bible. The Bible writers, however, never knew or dreamed of a place of torment, commonly called Hell, nor of a tormentor called the Devil. The Bible does not teach that punishment for sin is relentless, arbitrary and everlasting, but that it is intrinsic and remedial, without reference to duration; while on the other hand the New Testament teaches the final and complete restoration of all things in Christ.

In the King James translation of the Old Testament the

word "Devil" does not occur. The English word Hell is from the Saxon verb *Helan,* to cover or conceal, and intrinsically contains no idea of a place of torment. As has been observed, "It never did smell of fire and brimstone in its Saxon home."

In the New Testament there is no hell in a sense of a future place of everlasting punishment. The word *Eternity,* commonly translated in our New Testaments as eternal, everlasting, means outside of time, without any reference to duration. We get an altogether wrong notion when we regard eternity as an enormous and inconceivable accumulation of time. Eternity is in the realm of Spirit; and eternal punishment means that which is not arbitrary or external, but intrinsic or esoteric, and self-retributive. Eternity is the word commonly used in our New Testament to render the Greek *Aion,* and the adjective *Aionios;* our translators have rendered eternal, everlasting, etc., seemingly at random, although these words are not at all kindred in their esoteric meaning. Says J. Freeman Clarke: "You might as well attempt to produce thought or love by adding up millions of miles of distance, as by adding millions of years of time, to get an idea of eternity. Eternal life, in the language of Scripture, has nothing to do with the future or the past." When Jesus declared, "He that believeth in me hath eternal life," and "This is life eternal, to know thee, the only true God," one may readily perceive that these statements have no allusion to duration. "Eternal punishment is that preservative, remedial retroaction of conduct and thought which attends man through his spiritual nature, and the idea of duration is not connected with it. Just as soon as you make it mean duration, it becomes temporal and hence must have an end. Eternal punishment being in the soul, consciousness is necessarily self-corrective, and therefore inevitably leads to repentance and for this reason cannot be everlasting.[1]

[1]A. P. Barton, in "The Bible and Future Punishment," page 33.

The word translated *soul* in Matt. 10:28, is *pseucha* and has no reference to the Spirit. It corresponds with the Hebrew *Nephesh,* mere existence or animation, so that this Scripture makes no reference to the Spirit of man at all, but only to man's physical life. "In all the 700 times when *Nephesh* occurs in the Old Testament and the 105 times when *pseucha* occurs in the New Testament," says Wilson, "not once is the word *immortal,* or the word *immortality,* or deathless, or never-dying, found in connection as qualifying the terms."

The words damnation and damned do not occur in the Old Testament at all. The Greek word *aionion,* translated Eternal never did mean everlasting and never had any reference whatever to duration, and the original New Testament is also free from this pagan doctrine of everlasting damnation of the souls of men.

Archdeacon Farrer, in a sermon delivered on the subject of Bible translation, made this emphatic declaration: "I say unhesitatingly, I say, claiming the fullest right to speak with the fullest authority of knowledge; I say, with the calmest and most unflinching sense of responsibility—I am standing here in the sight of God and my Saviour, and it may be of the angels, and the spirits of the dead—that not one of these words 'Damnation,' 'Hell' and 'Everlasting,' ought to stand any longer in our English Bible, for in our present acceptation of them they are simply mistranslations."

But the bonds of dogma and tradition, of blind authority and blind faith are being rent in twain in this day and age.

"The times are changed; old systems fall,
And new life o'er their ruins dawns."

The Bible's esoteric teachings, in the light of a better understanding, glows with the faith of ultimate triumph and restoration. The book is clear of the conception of such a thing as the theological devil or of an orthodox hell. It sings with the music of Love's Evangel: "On earth, peace, good will to men."

VI.

THE CHRISTIANITY OF THE NEW TESTAMENT

"One of the leading facts in the philosophy of history," says the German theologian, Rev. Dr. A. Rucker, "is to be learned here, as elsewhere, that of all the factors that make peoples, races, individuals, what they are, the most potent is and has been religion." If you ask, "What is religion?" I answer, it is that divine reality which kindles into life and exalts mankind, and knitting them together in a bond of brotherhood, directs this life towards a supreme and comm on good; it is living in love and holy harmony with the will of God. It is "a daily walk with the eternal," as a great thinker has said. It is a conscious relation between man and God and the expression of that relation in human conduct. If you ask me what is its work, I answer: the creation of a humanity that shall in all its persons, relations and institutions express and realize that harmony with the will of God.

"True religion is no *piece of artifice;* it is not a boiling up of our imaginative powers, nor is it the glowing heats of *passion;* though these are too often mistaken for it, when in our jugglings in Religion we cast a mist before our own eyes. But it is a *new nature* informing the souls of men; it is a *God-like frame of spirit* discovering itself most of all in serene and clear minds, in deep humility, meekness, self denial, universal love of God, and all true goodness, without partiality, and without hypocrisy; whereby we are taught to *know* God and knowing Him to *love* Him and *conform* ourselves as much as may be to that perfection which shines forth in Him."[1]

[1]John Smith, the Platonist.

"Pure religion and undefiled is the chief glory of human existence, it is of infinite worth and beauty; it shines in the intellect with a steady light; it beats in the heart with a pulse of fire; it utters itself in the sacrament of loving service; it builds the character into permanent conquest over evil and pain and fear."[1]

And the essence of all true religious experience in all ages has consisted in the consciousness of unity with God and the determinative idea in every religious system is the idea which the believer holds as to the nature and attributes of God. A religious man is fashioned by his conception of God; in the highest sense he is an image or miniature of his Maker, a form realizing in time the thought of the Eternal. It is upon his idea of God that his idea of himself really depends. If his conception of God is narrow and unworthy so must be his conception of himself. "As a man thinketh in his heart so is he." If his thought of God is lofty and noble his thoughts of himself must inevitably become lofty and noble.

The spirit of religion is ever uplifting; it alone can give man that courage which defies all obstacles in his pathway and enables him not only to believe but know that there is a divine meaning to his individual life and the life and efforts of the race. Let a man once take into his deepest thought and life this vital realization of God, and, as J. Herman Randall has fittingly said, "Let him feel that he is not weak and helpless; that he is not a poor and pitiable object, buffeted by circumstances and change; that he is never totally and absolutely depraved; that he is an actual part of God, that his life is one with the Father's life and that it only rests with Him to enter more deeply and more continuously into the realization of this oneness between Himself and the Infinite God—then His life takes on a new meaning and dignity, a new grandeur and power, such as it has never before possessed."

"The men who live as for eternity," says Dr. A. M. Fair-

[1]Dr. George A. Gordon, *Atlantic Monthly* for March.

bairn, "believing that the problem of their being is in harmony with the will of a Divine, Beneficent and All-powerful Creator, live under the noblest and humanest inspiration possible to men. And this is the inspiration given by religion; to have it is to breathe the thoughtful truth that comes of a living faith."

Jesus Christ stands as the highest goal toward which the life of humanity has been tending from the beginning. His earthly career was an exemplification of perfect oneness with God; in Him religion became a living, articulate reality. In Him as in no other person who ever trod this globe religion became a perfect relation to God, expressed in word and deed, creative of a perfect humanity made through knowledge of and obedience to God.

II.

Out of the multitudes of religions which have had their rise in the world, three owe their existence to a person, viz.: Buddhism, Mohammedanism and Christianity. Each has sought to extend its conquests beyond the limits of its own nationality, or in other words, to become missionary.

Buddhism exists without a personal God. It is said that unless its founder had been man we should never have had his system or his influence; unless he had been conceived as more than man, we should never have had his religion; in other words, his church lives by faith in him and what he stands for.

"There is no figure so familiar in the East as his. He sits everywhere in monastery, pagoda and sacred place, cross-legged, meditative, impassive, resigned, the ideal of quenched desire, without line of care or thought to disturb the ineffable calm or mar the sweetness of his unsmiling yet gracious face; a silent deity, who bids the innumerable millions that worship him become as blessed by being as placid as he. Buddhism has been described as the apotheosis of an ethical personality, which could not be justified by the reason, but was nevertheless a vivid reality to faith."[1]

[1] "The Philosophy of the Christian Religion," pp. 270-276.

Buddha's philosophy of life was highly pessimistic. "Can there be any benevolence," he asks, "in continuing an existence which must be either in idea or experience miserable? The existence which possssses such eternal possibilities of sorrow, nay, such dreadful temporal certainties, cannot be good; its very essence is evil; instability marks it; birth introduces to a world of suffering; death is departure to a world of greater suffering, if not in actual experience at least in possible event. And where the possibilities of evil are in number and in duration so nearly infinite, can existence be other than an agony to him who contemplates it with a serious and sober eye?"

To this he answers: "We must retire from the world and cultivate the suppression of the very desire to live, the surrender of the capability to act, the quenching of the thirst that by goading us into action binds by merit or demerit to the wheel of life. When we have ceased to desire we shall cease to will, cease to act, to acquire, or to lose merit. The law that maintains being and enforces change will then cease to operate, and release from the ever-revolving wheel; we shall attain Nirvana and return no more."

Buddha's society was two-fold: an inner circle, a church or order, and an outer circle, the adherents. Those who composed the inner circle were men and women who renounced everything and became mendicants, monks and nuns, persons who had the vocation of a holy life. In a system which seeks to end the existence which is misery, celibacy and chastity were fundamental principles. "The adherents were the devout, those who believed in the Buddha, but were not strong enough to make the great renunciation and break the fetters that bound them to the sensuous world. The cardinal idea of the system," as Dr. Fairbairn remarks, "is an individualism which is best when realized in the social medium that promises to make an end of the individual. This individualism governs it throughout. Its one authority is an individual beside whom no second

stands. Every individual is a self-sufficing unit, charged with the care and the control of his own destiny, who has the right of his own free will to make the last surrender, but on whom no other has any right to lay a violent hand.

"The happiest being is he on whom the love of the only life he has power over—his own—has died; the next in happiness is he who so loves all being that he will inflict suffering on none. The first has become a saint and attained Nirvana; the second has entered upon the path and will in due season reach the goal."

Mohammed divides with Buddha and the Brahman, the religious sovereignty of the Oriental mind. Islamism, whether regarded as a religion or as a state, or both, is the creation of positive law, the work of a personal will, we know as Mohammed. But this sovereignty is not presented to the eye in the form of any image; its imperious symbol is a book, the Koran, which Mohammed's followers accept as a revelation of the mind of God and the promulgation of the law which man is bound under the most awful and inexorable sanctions to obey. "The worship which the Koran enjoins is one of stern yet majestic simplicity; it concerns God only and there is but one God who has made Mohammed his final and sovereign prophet and declared through him that all idols are idleness and vanity."

The Koran is indeed a marvelous book, which speaks with tremendous force to men who can and do believe it. "Its God is a consuming fire in a sense quite unknown to the Old Testament. There the future has but a feeble or shadowy existence; the scene where Jehovah reigns is more this world than the next. But in the Koran God is eternal, man is immortal, and death is no escape from His hands. In no religion is the other world so real as in Islam; Heaven is described in terms most alluring to the oriental imagination, hell in words that scorch and blacken. And God holds man and his destiny in His inex-

orable hands, awards heaven to the believer, hell to the infidel, no one being able to escape His terrible decree.

"Above all, authenticating all, stood the prophet. The God to be believed was the God he revealed; to deny Mohammed was to disbelieve God. His authority was ultimate, for through him God had freely and finally spoken and only through him could God be really known. The primary belief, then, in Islam is not the unity of God, but the apostolate of Mohammed.

"Islam is the one absolute book religion of the world, and may be most properly defined as the Apotheosis of the Word. The Koran is the mind of Mohammed immortalized for his people, speaking to them, being questioned by them, making their laws, governing their lives. His God is theirs, conceived in his terms worshipped in his manner obeyed in his spirit. And this means that an Arab's consciousness of the sixth century A. D. has determined the Deity and governs the faith of Islam. The connection between the man and the religion can thus be dissolved only by the death of both."[1]

III.

Of these three founded religions, the Christian religion has the most universal religious idea, or in other words, is the most capable of being possessed by any people. Nevertheless, the Jewish tendency was to restrict God to a particular place, a definite temple, His ministry to a specific priesthood, His worship to a special form, and His servants to a peculiar people. The emancipation of the Jewish religion and its embodiment in the Christian religion, a religion at once the most missionary in its outreaching and the most universal in its underlying idea, was the greatest piece of constructive religious work the world has ever known. It was accomplished by a Jewish peasant, Jesus of Nazareth, whose career began a new

[1] "The Philosophy of the Christian Religion," page 285.

calendar of time, whose life and teaching constitute the pure type of Christianity of the New Testament which must ever remain the ideal religion of all time, the purest expression or exemplification of oneness with the Father and of brotherhood among men.

The religion which Jesus Christ established is something more than mere attendance upon church services or the capacity to enjoy the vocalization of a well-trained choir, or the eloquent prayers and oratorical flights of an impassioned preacher. It is something more than initiation into church membership by the rite of baptism and confession of faith. It is more than ritualistic worship and adherence to a creed, the support of the clergy or participation in the various activities of the church. The Christianity embodied in the life of Christ Jesus is more than perfunctory observance of the Sabbath day, or of the communion service, or the offering of long prayers in public places. One may do all this and yet live a wholly selfish and sensual life. The religion of Jesus Christ has its source and inspiration in an acquaintance with God. It maintains its purity and its power by virtue of the indwelling of God.

A religious life after the pattern which Jesus instituted is more than mere instruction in ethical standards of conduct or exalted ideals of life; it means a conscious relationship to God and the impartation of divine strength by means of which those ideals may be realized in a character modeled after the Christ standard. To be a Christian means something more than a formal assent or belief in a God of dogma or doctrine or the acceptance of man-made conceptions of the Infinite or of the traditional notions of scholastic theology. These no longer satisfy the earnest man or woman who would realize the consciousness of oneness with an infinite, all-loving Father, and find his reward in the larger understanding and demonstration of the presence of God.

St. Paul accentuates the idea of the Christian community, set forth by St. Peter, as a people for God's own possession. In his Epistle to Titus he says "our Saviour, Jesus Christ, gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." St. Paul represents the individual Christian as the temple of God. "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" His conception of the Christian community is that of a society or brotherhood possessed by the Holy Spirit which inhabits each one and organizes and gives growth and harmony to the whole. He conceives of the church as holy and without blemish; as a body of believers, speaking the truth in Christ, "in whom all the building fitly framed together groweth into an holy temple in the Lord. . . . for an habitation of God through the Spirit." And this growth is represented as being carried on until it finds its fruition in unity of faith, knowledge of the Son of God, and growth in spiritual manhood, until we attain "unto the measure of the stature of the fulness of Christ." St. Peter describes Jesus' followers as "lively stones," built up into a "spiritual house"; as a "holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

Jesus united Jew and Gentile into one household or family of God. There is indeed a sense in which God is the universal Father of all His creation, but Jesus taught a fatherhood of adoption, of grace; a fatherhood, a sonship and a brotherhood which belong exclusively to the Christian community. John conceives of the relationship as all summed up in love. Irenaeus, one of the early fathers of the Christian church, refers to the pre-eminent gift of love, which is more precious than knowledge, more glorious than prophecy and which excels all other gifts and makes this love characteristic of the church. Clement, writing as the head of the Roman Church to the Christian Corinth, uses no other authority than

that of love, which is the ethical principle of the organic unity of the church.

"Let him that hath love in Christ fulfil the commandment of Christ. Who can declare the bond of the love of God? Who is sufficient to tell the majesty of its beauty? The height whereunto love exalteth is unspeakable. Love joineth us unto God. Love hath no divisions. Love maketh no seditions. Love doeth all things in concord. In love all the elect of God are made perfect; without love nothing is well-pleasing to God; in love the Master took us unto Himself."

In this Kingdom of Heaven on earth which Jesus came to establish all men were to be brothers and all sons of God; their worship of Him was to be a service of love expressed in obedience and realized within the community of saints. Instead of outside rules an internal law was to reign; men were to live in the spirit and speak in the truth, governed by a love which would not allow anyone to exult in another's evil or rejoice in another's pain, but which moved all to a universal beneficence.

"It was a new idea of God, of man, of religion, each of these singly all of them together, and all conceived as man's and not as limited to any elect race or conditioned by any sacred class. It was wonderful that a universal idealism so immense and mighty should have so lowly an origin and come to be in a world so prejudiced, pragmatical and divided."[1]

The relationship which Jesus Christ established between God and man was one of fatherhood and sonship. Our primary duty as God's children is that of filial love to God and fraternal love to each other. This is the equal and common obligation of all. In the religion of Jesus, worship does not depend on sacred persons, places or rites, but is a thing of spirit and truth. The best prayer is not that offered on the corner of streets or in the public assembly to be heard of men. The best prayer is sacred and impersonal, and the man who pleases

[1] "The Philosophy of the Christian Religion," page 389.

God best is not the scrupulous Pharisee but the penitent publican.

If Christ Jesus be measured by the standard of the Jewish religion; if His conduct be judged by the ceremonial and traditional law of the Jews as it prevailed in His day, He must be pronounced an irreligious person. Furthermore, in all that He said or did no word or act implied a purpose on His part to establish any order of priesthood for His people or to enforce any sacerdotal observance. We look in vain in any of His teachings for the institutions of a sacerdotal order. He promulgated no sacerdotal law, or any outward form of worship or rules of conduct, but simply required that His people should be perfect as their Father in Heaven is perfect. What He founded was a society that should realize His ideals, "a kingdom of Heaven" that should be spiritual and eternal, and that should come without observation to abide in the human consciousness; a realm where the will of God is law, and the law is love, and the citizens are the living and the obedient. To the Samaritan woman He declared that God is Spirit and must be worshipped in spirit and truth, thus settling all controversy as to the sacred places of worship.

The apostolic church, which may be taken as interpreting the mind of Christ, provided for no temple. It had no priests and no man or body of men who bore the name, or exercised the functions, or fulfilled the duties of priest or the priesthood, as they are known in ancient religions. The apostolic church required no sacrifices, save those of the spirit and the life; it had no sensuous sanctities. It stood among the ancient faiths as a strange and extraordinary thing—a priestless religion without the symbols, sacrifices, ceremonies, officials, hitherto held, save by prophetic Hebrewism to be the religious all and all.

In founding His ideal religious society Jesus discarded all positive laws, whether regulative, ceremonial, administrative or

coercive; His society was founded simply on discipleship, and this religious society lived and grew by faith in Him and what he stands for,—a brotherhood and fellowship of the Spirit. It is a society in which the church is more or less an accident of time and place, but in which the spirit and truth of Christ and imitation of Jesus' life are essential.

A singularly clear yet simple and beautiful unfolding, in short compass, of the Christianity of the New Testament and of the real secret of Jesus Christ's spirit is to be found in a volume written by Dr. A. M. Fairbairn, the eminent English theologian. The passage ought not to be mutilated in any attempted summary; I am constrained, therefore, to give it entire. It contains the very essence of the Christian religion; It is the Christianity of the New Testament as embodied in the life of Jesus Christ.

"Of His ideal, the prophets had dreamed, but He made it an articulate reality. God was to Him what he had never yet been to man—a living Father, loving, loved, in whom He was embosomed, through whom and to whom He lived. He knew no moment without His presence; suffered no grief the Father did not share; tasted no joy He did not send; spoke no word that was not of Him; did no act that was not obedience to His will.

Where the relation was so immediately filial and beautiful, the mediation of a priest would have been an impertinence, the use of his sacrifices and forms an estrangement—the coming of a cold, dark cloud between the radiant soul of the Son and the gracious face of the Father.

Where true love lives it must use its own speech, speak in its own name, and feel that it must touch and, as it were, hold with its own hands the higher love that loved it into being. And because He stood so related to the Father, He and the Father had one love, one word, one will, one end. To see Him was to see the Father; His working was the Father's. Through Him God lived among men; the glory men beheld in Him was the glory of the Only Begotten, the Incarnated grace and truth.

And so this love of God was love of man; in the Son of Man the Father of men served His children, and humanity came to

know its God and the things in which He delighted. The best service of God was a ministry that redeemed from sin, a sacrifice that saved from death.

The wonderful thing in religion was not what man gave to God, but what God gave to man—the good, the truth, the love —the way in which He bore his sins and carried his sorrows, made human guilt an occasion for divine pity, and the cure of hate the work of love. What God is among His worlds Jesus was among men. He is the mind and heart of God personalized for humanity; His universal ideal realized.

And after what manner did this realized ideal live? As embodied compassion, beneficence, truth, love, working for the complete redemption of men. Every kind of evil was to Him a misery from which He could not but seek to save. Disease He loved to cure, poverty He pitied, doing His utmost to create the temper before which it should cease; the common afflictions of man touched Him with sympathy, subdued Him to tears. But what moved Him most was moral evil—the sight of man in the hands of sin; and in order to save him from it. He took an altogether new way.

He dismissed the venerable methods and impotent formalisms of the priest and the scribe, and went in among the guilty that He might in the very heart of their guilt awaken the love of good and of God. He did not feel that he condescended. only that His love was a sweet compulsion to save; they did not feel His condescension, only the goodness that was too pure for their sin to sully, that so thought of their good as to win their souls for God.

And the result was altogether wonderful. The law of the scribe and the religion of the priest had only divided men—had made good and evil accidents of custom, not qualities and states of the living person, had cured no sinner, had only created fictitious sins, the more damning that they were so false.

But the new spirit and way of Christ found the common manhood of men, united them, made sin moral, change from it possible, even a duty; made religion seem like the concentrated and organized moral energy of God working redemptively through men on behalf of man.

There never was a grander or more fruitful revolution of thought, more needed on earth, more manifestly of heaven. He who accomplished it was indeed a Redeemer; through Him

religion ceased to be an affair of the priest or the magistrate, transacted in the temple and conducted by a ceremonial which was prescribed by law; and became the supreme concern of man, covering his whole life, working in every way for his amelioration, satisfied with nothing less than the perfect virtue and happiness alike of the individual and the race—in simple truth, God's own method for realizing in man His ideal of humanity.

As Jesus lived He taught; His teaching but articulated the ideal He embodied in His character and life. One thing in that teaching is most remarkable—the complete absence of sacerdotal ideas, the non-recognition of those customs and elements men had been wont to think essential to religion.

He spoke of Himself as a teacher, never as a priest; assumed no priestly office, performed no priestly function, breathed an atmosphere that had no sacerdotal odor, that was full only of the largest and most fragrant humanity.

He instituted no sacerdotal office or rite, appointed no man to any sacerdotal duty, sent His disciples forth to be teachers or preachers, made no man of them a priest, created no order of priesthood to which any man could belong.

Worship to Him was a matter of the Spirit; it needed no consecrated place or person—needed only the heart of the son to be real before the Father. The best worship was obedience; the man perfect as God is perfect was the man who pleased God.

His beatitudes were all reserved for ethical qualities of mind, were never promised on any ceremonial or sacerdotal condition. His good man was 'poor in spirit,' 'meek,' 'merciful,' 'pure in heart,' 'hungering after righteousness,' 'a peacemaker.'

In describing His ideal of goodness He found its antitheses in the ideals of the temple and tradition. His example of universal benevolence was 'the good Samaritan'; its contradiction the priest and the Levite. True prayer was illustrated by the penitent publican, false by the formal Pharisees.

The parables that vindicated His treatment of sinners enforced the high doctrines that nothing was so agreeable to God as their salvation, that the mission of the God-like was to seek and save them.

The duty that summarized all others was love to God; the

man that loved most obeyed best—for he could not but obey. To love God was to love man, to love the divine Spirit was to do a divine part, to be pitiful, to forgive as God forgives, to bear ill and do good, to act unto others in a God-like way that they might be won to God-like conduct.

And He did not conceive good men as isolated. They formed a society, a kingdom. The citizens of His kingdom were the men who heard His voice and followed His way. God reigned in and over them, and they existed for His ends, to create good and overcome evil.

The kingdom they constituted was 'of heaven,' opposed in source and nature to those founded in the despotisms and iniquities of earth; and also 'of God,' proceeded from the Creator and Sovereign of man, that His own high order might be realized.

Such being its nature, it could be incorporated in no polity, organized under no local forms, into no national or temporal system; it was a 'kingdom of the truth,' and all who were of the truth belonged to it. It was a sublime idea; the good and holy of every land and race were gathered into a glorious fellowship, dwelt together, however far apart or mutually unknown, as citizens of the same Eternal City, with all their scattered energies so unified by the will of God as to be co-ordinated and co-operant factors of human progress and happiness.

Men have not yet risen to the clear and full comprehension of this ideal; and the tardiest in reaching it are these organized polities or institutions which boast themselves sole possessors of Christ."[1]

I am completing this chapter during the close of the year 1910, when the Christmas spirit is finding expression in multiplied and beautiful ways; when Christmas greetings and messages of love and good cheer and numberless kind wishes for the new year are winging their way to the very ends of the earth. At such a time as this, typical of that coming day when the message borne by the angels at the advent of the Babe of Bethlehem, "Peace on earth, good will to men," will be realized, not only in part, as now, at Christmas time, but everywhere,

[1]Catholicism: Roman and Anglican, pp. 27-31.

during every month of all the year, is it not fitting that I should ask you to look at this wonderful word-picture of Jesus Christ, even though it be drawn by another hand than mine.

I ask no higher privilege, no more exalted mission for this book, than to bring you face to face with this inimitable presentation of the innermost spirit of the Master. Here is revealed, as it were, the real secret of the life which Jesus lived among men, a life and character so complete and catholic in its humanity as to compel the homage of universal man. It is a wonderful disclosure of the very heart of that great Prophet and Teacher, who is the mighty overmastering figure among all the world's greatest Teachers and Prophets; the one personality among all others whose words and works have divided history into two; that which went before and that which came after; Jesus Christ, who brought within the experience of man the most transcendent of all mysteries, how the mind of God could be translated into speech, how the life of God could assume a human form; Jesus Christ, the point towards which everything in history has been directed; the point upon which everything in history is so centered as to make all that comes after Him increasingly His.

If you look deeply into this picture, you will see, as in open vision, many wonderful things, and discover many wonderful meanings. We may almost hear again those imperishable words which the Master uttered in that memorable interview with Nicodemus, a ruler of the Jews, on the house-top of a Jewish home in Jerusalem, in the quiet and seclusion of the twilight hours when the evening shadows had lengthened and the heavens were brilliant with the stars that looked down upon him; words which have come ringing down the ages, filled with the melody of heavenly music that has been falling in sweetest cadence upon human ears ever since these words were spoken:

"For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

This word-picture of the Master which is borne to us from across the ocean, does it not make us see more clearly than ever before Him who is incarnated Grace and Truth; Him who personalizes for humanity the mind and heart of God?

And if we listen earnestly we may even hear in the inner sanctuary of our own heart His words of compassionate love, sweeter than ever before fell from human lips. It is the voice of a friend who is above all other friends; a friend who hesitated at no sacrifice, however great, even unto death, that He might draw all men unto Himself. It is the voice of Him who spoke the words of Truth; of Him who, as President Harper of the Chicago University loved to say, is "the Life, the Truth and the Way to live"; He who came to bring the kingdom of heaven within the experience of every one; He who was satisfied with nothing less than the perfect happiness, not only of the individual, but of the race.

VII.

JESUS' HEALING MINISTRY

NINETEEN centuries ago the world was furnished the most stupendous object lesson in the healing of physical ailments that it had ever seen. Sickness of all kinds, even death itself, was successfully met and overcome without the aid of material remedies and in direct contravention of material laws. Here was a repetition upon a grand scale of the healing and the miracles practised by Moses and the prophets in still more ancient times.

These cures were wrought among the cities and villages and plains of Judea, during a period of about three years. The person who performed these healing works was a young man of Jewish descent, about thirty years of age. His parents belonged to the ranks of the common people and lived in what would now be considered comparative poverty. It does not appear that he had any educational advantages or scholastic training, either in theology or philosophy, or even in the common branches of education, nor did he take a course of instruction in any school or institution of learning. There is no record of his ever having obtained a university degree, that he ever belonged to any school of medicine or that he ever studied either anatomy, physiology, hygiene, surgery or any phase of the healing art, as taught in the medical text-books of that day.

If there is any portion of the New Testament that is accepted as true and authentic, it is that part which describes the healing ministry and the commission which Jesus gave to His followers to do the same kind of healing as that which He did. The historical accuracy of the account of His words and works

is irrefragibly supported both by internal and external evidence. The entire trustworthiness of the New Testament narrative is now admitted—by friends and foes alike—to be the assured result of the most searching and exhaustive criticism. The words of Jesus stand unimpeached, the works unchallenged.

The competency of the New Testament writers who attended Jesus during His earthly ministry, as eye-witnesses of these works, is such as would be accepted in any court of law. No reasonable doubt can exist as to the facts concerning His ministry. That He went about the cities and villages of Judea, teaching in Jewish synagogues, preaching the gospel of the Kingdom of Heaven, and healing all manner of diseases among the people, by spiritual methods only, is certified to by those who closely attended Him as His chosen disciples and who personally saw the wonderful works which He did. In His healing ministry, no record exists that He ever administered drugs or prayed to know if God were willing a man should live. He acted upon the basis that man, whose life is God, is immortal, and not that he has two lives, one to be destroyed and the other to be made indestructible.

In referring to the sane, sober and natural manner in which the story of Jesus' life is told by the synoptic writers, Dr. Fairbairn says: "The Gospel writers did not invent their material. They realized the scene so perfectly that He is presented as only a pen which follows the tongue of the speaker describing expressions too vivid to be forgotten can show Him. He is presented by these historians in the simplest terms of history.

"He who was conceived as the Word became flesh. He is represented as the most natural character in all literature. In Him there is nothing obscure, dark or mysterious; He seems to lie all open to the day. His words are simple and plain; His thought is always clear and never complex. He is the last person who could be described as a man of mystery. He does not study or practice any art of concealment. He calls His disciples and they live with Him, and He lives with them as a man

among men. He does not claim to know the secrets of nature or the forgotten things of history, or the day and hour of destiny, which the Father alone knoweth. He does not stand on His dignity or require men to observe the order of their coming and going. A Jew who comes by night is not refused an audience, for he has come in deference to his conscience, even though he comes by night in deference to the Jews; Jesus speaks to him as if all men stood before Him in that one man, and as a simple matter of fact they did so stand. While He rests, tired and thirsty, by Jacob's well, He speaks with the woman of Samaria and asks from her water to drink, and then He addresses to her words the world was waiting to hear. We see Him loved of man and woman, loving as well as loved, living the homely, natural, beautiful life of our kind. His is the common, every-day, familiar humanity, which suffers and rejoices, knows sorrow and death.

"His character appears throughout as natural, His conduct spontaneous, His motives simple, His thought and speech transparently sincere. He is without the literary consciousness; He did not write or command anything to be written concerning Himself; neither did He seem to think that the craft of letters had any concern with Him or He any concern with it. His field of action was in the open air, not in the study; He was content to impress Himself on the minds of men, to live divinely careless in the present, without any thought as to how He should seem to the future, yet so conscious of the all-seeing and all-enfolding God as to make of the moment he lived in an eternal Now."[1]

The story of Jesus healing ministry is told in simple yet explicit terms. "In the mouth of two or three witnesses shall the truth be established." The evidence which the New Testament supplies us concerning the cures which Jesus performed is this: "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

"And they brought unto Him all sick people that were taken with divers diseases and torments, and those which were

[1] "The Philosophy of the Christian Religion."

possessed with devils, and those which were lunatick, and those that had the palsy; and He healed them. And there followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

"And at even, when the sun did set, they brought unto Him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And He healed many that were sick of divers diseases, and cast out many devils.

"And Jesus went forth and saw a great multitude, and was moved with compassion towards them, and He healed their sick.

"And when they were gone over, they came into the land of Geneseret. And when the men of that place had knowledge of Him, they sent out into all that country round about, and brought unto Him all that were diseased; and besought Him that they might only touch the hem of His garment; and as many as touched were made perfectly whole.

"And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain and sat down there. And great multitudes came unto Him, having with them those that were lame, blind, dumb, maimed and many others, and cast them down at Jesus' feet; and He healed them; insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be made whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

"And whithersoever He entered, into villages, or cities, or country, they laid the sick in the streets, and besought Him that they might touch, if it were, the border of His garment: and as many as touched Him were made whole.

"And He came down with them, and stood in the plain, and the company of His disciples, and a great multitude of people

out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear Him, and to be healed of all their diseases. And the whole multitude sought to touch Him; for there went virtue out of Him and healed them all."

In no single instance in the record of His healing ministry do the apostles draw any distinction as to the character of the disease which Jesus cured. No reference is made to functional or organic diseases, nor is there any relegation of the latter type of disease to the medical faculty of the time, on the presumption that such cases were beyond His power to heal. We are not left in ignorance as to the means by which He performed His cures. He made it perfectly plain to His followers that the healing work which He performed was accomplished by spiritual means. In His divine therapeutics, "The Father that dwelleth in Me, He doeth the works; if I cast out devils by the spirit of God, the kingdom of God is come unto you."

Luke, "the beloved physician," records Jesus' healing works with the same impartiality and breadth of description as did the other disciples. In no instance does he introduce any distinction as to the nature of the cures wrought. All the writers of the gospel narrative concur in the modus of cure. No reference anywhere in the Gospel is made to the use of drugs, surgery, hygiene or material remedies or the cooperation of the medical profession of that day.

To the leper's appeal He answered, "be thou clean," and immediately the leprosy disappeared; to the man sick with the palsy, He said, "arise and take up thy bed and go into thine house," and the man arose and departed to his house. In the home of Jairus amid the lamentations of friends, He declared, "the maid is not dead, but sleepeth," and He took the child by the hand and she arose; to the man with the withered hand, He said, "stretch forth thy hand," and the man

obeyed and stretched it forth; the poor man suffering from a threefold affliction, possessed with a devil, blind and dumb, He healed with a word; "and the blind and dumb both saw and spake, insomuch that the people marveled."

The woman suffering from an infirmity of twelve years' standing, who had suffered many things of many physicians and who had spent all that she had and grew no better but rather worse, touched the hem of His garment and "straightway she was healed of that plague." To blind Bartimeus, He uttered the simple but mighty words, "receive thy sight." He was moved with compassion for the widow of Nain, following the funeral procession of her dead son, and bid her "weep not." To her son in the bier He said, "young man, I say unto thee, arise," and the dead sat up and began to speak. To the woman who had a spirit of infirmity eighteen years and was bowed together and could in nowise lift up herself, He speaks in words of authority, "woman, thou are loosed from thine infirmity," and immediately she was made straight. To the man with an affliction of thirty-eight years' standing He said, "rise, take up thy bed and walk," and immediately the man was made whole and took up his bed and walked.

To the ten men suffering from leprosy and standing afar off, the direction is given, "go show yourselves to the priest," and as they went they were all healed. To Lazarus, four days in the sepulchre, the Master's voice sounded, "come forth," and Lazarus obeyed.

The Scribes, Pharisees and doctors in Jesus' time were no more ready than are the medical and clerical professions of to-day to accept such startling departures from the recognized and customary methods employed by regular physicians in combating disease. In spite, however, of Jewish unbelief in the method and reality of these cures, it is indubitably established that Jesus healed all manner of sickness and all manner of disease by purely spiritual means. And, what is more, the

healing work which He did was not to die with Him; it was to be perpetuated by His followers, and it is also in indisputable evidence that this healing work was successfully carried on by the early Christians, during the first two or three centuries of the Christian era. The commission to carry on Jesus' healing work is expressed in the following explicit terms:

"Go ye into all the world and preach the gospel to every creature. And these signs will follow them that believe; in My name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover."

Matthew states that Jesus gave his twelve disciples power against unclean spirits to cast them out, and to heal all manner of sickness and all manner of disease. These disciples Jesus sent out with a charge to preach, saying, "the kingdom of heaven is at hand," commissioning them at the same time to "heal the sick, cleanse the lepers, raise the dead, cast out devils." Mark says that the disciples went out and preached that men should repent everywhere. He also records that they cast out many devils and anointed with oil many that were sick and healed them.

Luke informs us that Jesus appointed other seventy also and sent them out two by two, with instructions to heal the sick in whatsoever house they entered, and to say unto them, "the kingdom of God is come nigh unto you." He also relates that the seventy returned again with joy, saying, "Lord, even the devils are subject unto us through Thy name." Jesus immediately responded with this wonderful assurance, "behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you." His commands do not limit His followers' activities to any particular section of the country, nor to any special period of time, nor to any particular class of people. "Heal the

sick, cleanse the lepers, cast out devils, raise the dead: freely ye have received, freely give." These were to be their credentials that men might know the power of the Truth and believe that the kingdom of Heaven as Jesus taught was "nigh at hand."

This commission which He gave to His disciples to perpetuate His work on earth, to preach the gospel and heal the sick (for Jesus' gospel is a healing gospel) has never been withdrawn. It has no expiration clause; it has lost none of its binding force and effect with the lapse of centuries; furthermore, there is absolutely no authority for assuming that the Master's commission to preach and to heal meant that healing was to become a dead letter. To assume otherwise, as scholastic theology has done, is to fail to present Christianity in the fulness of the Gospel. The commission has the same divine authority as the Ten Commandments. It is universal in its application. There has been no abrogation of any of its provisions; nor is there any authority vested in any ecclesiastical court or body of men on earth, to annul that commission; that prerogative belongs to God alone. Jesus' words were God's words.

Whence, then, comes the authority for rejecting this plain command to His followers to heal the sick or for limiting the healing work of the church to the days of Jesus and the early apostles? By what right, may we ask, do the professional expounders of the Scriptures accept that part of Jesus' commission to preach the gospel, and reject that part which commands them to heal the sick? Jesus overcame all material obstacles that lay in His pathway, and demonstrated His ability to heal the sick and overcome death by the power of the divine Mind. When He directed His followers to go into all the world and preach His gospel to every creature and to perform those healing works which He did, He spoke by divine authority. And He spoke with equal authority when He declared that

JESUS' HEALING MINISTRY

His followers should do even greater works than He had done.

The record of Jesus' healing ministry, established by irrefragable proofs, has in this day and age a deeper significance than in any previous century in the history of the church. The Christ-cure movement and its demonstration of the fact that spiritual remedies are of avail in the cure of the physical ills of mankind, directs attention anew to Jesus' command to all his true followers, to heal the sick and to accomplish even greater works of healing. The modus of cure is equally plain; the power of God working through human instrumentality, in answer to the holy uplifting prayer of faith.

The present possibility of restoring the lost healing function which was so distinguishing a feature of the early centuries of the Christian era, and which gave the church such an astonishing success, is in the very forefront of religious questions affecting the future of the church. And the testimony of the Scriptures, concerning the early Christians, is that "they went forth and preached everywhere, the Lord working with them and confirming the word with signs following." If these things be true of the early Christian church, how, or by what argument, can it be shown, that this healing power should be non-existent in the Christian church of to-day?

Jesus explained to His followers the mighty power of faith, when backed by the energies of the divine Spirit, in terms before which the church has stumbled and halted and hesitated ever since the first few centuries of the Christian era. He taught His followers faith, and strengthened that faith by illustrations of God's omnipotence, which even to this day staggers Christian belief. He assured His disciples that even if they had faith as a grain of mustard seed, they would be able to remove mountains, and that nothing should be impossible to them.

Jesus Christ declared that heaven and earth would pass away, but that His words should not. And they have not,

though nineteen centuries have come and gone since they were first spoken. He taught as the great teacher of mankind. His words are words of absolute truth, enduring unto all generations. The mission of His followers, He announced in these words: "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit and that your fruit should remain; that whatsoever ye shall ask of the Father in My name He may give it to you."

This promise He repeated afterwards in even more emphatic form: "Verily, verily, I say unto you, whatsoever ye shall ask the Father in My name, He will give it you. Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full." At another time He told them: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." In making these statements he was addressing not merely the few disciples nor even the multitudes which met Him in His daily work. He was addressing humanity, else why should He say, "verily, verily, I say unto you, *he* that believeth on Me, the works that I do, shall *he* do also; and greater works than these shall *he* do"?

Our responsibility to God is the responsibility to live in perfect harmony at every point as Jesus did.

"Cast thyself upon the will of God and thou shalt become as God. For thou art God, if thy will be the divine will. This is the great secret—it is the mystery of redemption."

Jesus knew that His unity with the Father was complete and therefore He could say: "I and the Father are one." But He identified His life with man's life thus: "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me. And the glory which thou gavest Me I have given them; that they might be

one, even as We are one: I in them and Thou in me, that they may be made perfect in one."

The ages waited for Jesus' words of Life and Truth and Love; words that are stirring in the spiritual consciousness of humanity as never before in the history of the race. Convinced of that essential unity of humanity and divinity, which Jesus exemplified as the ideal relation between God and man, the time is hastening when man will recognize the divinity within himself and become the "luminous dwelling place of God." This relationship vests him with a power in keeping with the dignity of his birth; sooner or later he will rise to the full stature of manhood in Christ and reach the full fruition of that health and strength which is rightfully his.

VIII.

INSUFFICIENCY OF MATERIAL REMEDIES

MEDICINE as a profession had its origin in idolatrous ages. Its practitioners were pagan priests who sought the aid of the gods in their healing works. According to the history of "Four Thousand Years of Medicine," Apollo was the god of medicine and dictated the first prescription. Whether this had any connection with his subsequent fate is not in evidence; however, he was banished from heaven and endured great sufferings on earth. Hippocrates is said to have turned from the image gods to vegetable and mineral drugs for healing, and may be considered the father of materia medica. How successful medical practice has been may be judged from the fact that, according to good authority, 50,000,000 people die annually. Of this number the tremendous proportion of one-half die prematurely, chiefly because of the insufficiency of material means to cope with disease.

Presumably all these people did what they could to keep alive and in health, with such help as the medical profession could render. In obedience to their advisers they have gulped down the animal, the vegetable and the mineral kingdoms piecemeal in the vain endeavor to keep body and soul together, which, as a hardened cynic has remarked, "had better be separated." The rapid increase of diseases unknown to the profession a few years ago; the increase of drugs, specialists and trained nurses, is rapidly making sickness a luxury which can be indulged in only by the rich. Birth is expensive, disease is expensive; death is expensive.

That hospitals and dispensaries do not lack for patronage

is evident from the statistics given by Dr. Huber, who states that in 1895 out of a population of 1,800,000 in Manhattan, 793,000 appear on the record as having sought medical aid. It is fair to say, however, that this large proportion is not only due to insufficiency of the remedies employed by materia medica, but to the unfavorable conditions, the squalor, congestion and poverty of the poor classes. The habit of going to the doctor for a prescription and of taking inanimate matter as a prevention of sickness, or for the cure of disease, is bred in the bones. It is one of the legacies of the ages.

The extent of the drug habit may be judged from the fact that the wholesale and retail drug business has reached an enormous sum of $200,000,000 per annum. To this colossal expenditure must be added the physician's fees for medical attendance. A well known American weekly states that the 200,000 doctors in active practice in the United States, one for each four hundred people, collect in fees each year more than $150,000,000. Prescription bills and patent medicines enormously swell these colossal expenditures.

An unfortunate thing about this outlay is that the effects upon the human system are largely a matter of experiment on the part of the physician. Drug experimentation is coincident with drug adulteration, and it is an even question which does the more harm. In combination the wonder is how the patient ever pulls through. Dean Henry A. Rusby, of the College of Pharmacy of Columbia University, the United States expert on the qualification of drugs entering the port of New York, and the National President of the American Pharmaceutical Association, states that an organized and powerful effort is being made to rob the United States Pharmacopœia of standard tests for strength and purity of drugs. Commercial interests are striving to prevent the introduction of further standards and to degrade still others. Certain physicians insist that drugs of which they disapprove, no matter how widely

they are used in the prescriptions of the majority of the profession, shall be thrust out of the book of standards, thus depriving the government of the power of requiring definite gauges of purity and strength.

"Eighty to ninety per cent of the drugs used in this country by physicians," says Dr. Rusby, come from foreign countries. Within the past two years enormous quantities of spurious and defective drugs have been rejected at the port of New York and other ports and reshipped to Europe. Drug warehouses at Trieste, Amsterdam, Hamburg and other important centres abroad are stuffed to overflowing with these worthless medicaments and with still greater quantities of drugs that have been withheld for shipment to the United States, out of the conviction that they would be turned back. All these owners are waiting in the belief, encouraged by commercial interests on this side, that the United States Pharmacopœia Book of Standards will be so modified as to let down the bars of their admission. Without the standard which such a book provides, neither the medical nor the pharmaceutical profession can authoritatively identify, administer, compound or prescribe medicinal drugs for patients, nor can any legal authority enforce purity and definite degrees of strength.

The figures already given are by no means the full measure of outlay in connection with the practice of medicine. There is the cost of maintenance of hospitals and clinics and of surgical instruments and appliances; the expenditures for the education of these 200,000 doctors; for text-books on surgery, anatomy, physiology and for medical works generally, bearing on the prevention and cure of disease. To finish a course of training in the medical schools, and to secure the required diploma, each student must spend on an average at least $500. For a medical profession which has a membership of 200,000, this means an outlay of $100,000,000, to which must be added the expense of the physician's library, costing on an average of

$50, or $10,000,000 more. To this annual expenditure of $350,000,000 for drugs and medical attendance, $150,000,000 must therefore be added.

But this is not all that is involved in the problem of exterminating physical ills. According to the 1906 statistics of the New York State Department of Health, 129,833 people died under medical treatment, a percentage of 17.3 a thousand of population for the entire state. Applied to our 90,000,000 people this ratio would mean that 1,557,000 persons die annually throughout the country. When a person dies, he has to have a decent burial; that means an average expense of at least $100 each, a total funeral bill of $155,700,000 per annum.

If we accept the statement of medical authorities that one-half of the deaths are preventable, then the $77,850,000 funeral expenses of 1906 could have been saved and 778,500 people should be alive instead of in their graves. Sickness and death are expensive; how to overcome them is a task of tremendous proportions in which every human being, rich or poor, high or low, young or old, has a vital interest.

This enormous annual expenditure of $350,000,000 to $500,000,000 annually to maintain the medical profession, to keep alive and in health, argues an almost criminal ignorance of the laws of health, and racial indifference to the easily acquired means of preventing sickness, to say nothing of the insufficiency of material remedies, upon which dependence is placed for relief. Of the vast number who die annually, the majority doubtless used every possible means to avert death, notwithstanding the fact that they have been taught by priest and doctor alike, that sickness is legitimate, the natural concomitant of one's earthly existence, the result of the operation of natural laws and therefore ordained of God, that it has its uses, that men die when their time comes and that humanity consequently has no alternative but to reconcile itself to an irresistible doom as best it can.

ALTAR FIRES RELIGHTED

From the standpoint of the materialist, the medical faculty and the clergy even, the human organism in case of sickness is considered and treated from a purely physical basis. The organs affected are deemed material, the remedies employed are material and medical procedures are based on that presumption. Both organs and medicine are regarded as physical or material, something that can be measured, weighed and analyzed. The medicine is applied to the affected part exteriorly or introduced into the system through the blood, which itself is material, in the hope that through its action changes of a favorable character will be made.

How matter taken into the system is able to reach and affect diseased parts, or how it can stimulate or energize an inactive organ; how to determine the true nature of the disease or how to bring about a restoration to normal conditions, is purely guess-work. The physician has little or no true knowledge or understanding, or, at least, only the vaguest sort of theory as to how drugs affect the system or overcome disease. The most a doctor can do is to evolve a speculative scheme of medical treatment based upon assumptions or empirical investigations. So far as any exact or scientific relation between the remedy employed and the cure effected in any given case is concerned, it is simply impossible to work out a satisfactory modus operandi. The effect of a given drug in a given case is indeterminate; results vary with the patient. Drugs effective in one period of medical practice lose their power and in another period are either discarded or replaced with some other material.

When medical aid fails to produce the desired results, the physician as a last resort falls back upon what is frequently termed *"vis medicatrix naturae,"* the recuperative energy of nature. Why not resort to this in the first place? Would it not sound less scientific? Ah! would it not mean the highway to the physician's vanishing point?

INSUFFICIENCY OF MATERIAL REMEDIES

The physician, it is to be hoped, is something better than a carpenter-tinker of the human body. The human organism is something more than a house; it is a machine. While the body as to its physical constituents may be weighed, and measured, and analyzed, nevertheless, it pulses with life which cannot be analyzed and which no physician has ever seen. It bears small comparison to an inanimate structure which can be fashioned by human hands. A carpenter can build a house, but he cannot give it a personal identity, nor collect his bill if the house has no owner. He would make poor work trying to tinker the mechanism of the human body with tools unfitted to his task, forgetful of the fact that man is a sentient being, that the body has a life which has eluded the keenest search.

The medical man may probe and cut and carve the human body with instruments of surgery, but he cannot suppress the fact that the functions of the body which he thus handles are dependent upon the tenant within. When the body is left by its occupant all the doctor can do is to make a post mortem examination. Its usefulness is gone; by no sleight-of-hand can he restore the old or provide a new tenant.

Materia medica considers man a physical being. It is not merely non-Christian; it is non-religious. Its literature is materialistic, its members may be atheists and still be in good professional standing. Its materialistic practice proceeds from the theory that the physical organism when out of order is to be repaired by the administration of medicine in various forms of mindless, inert matter. Overlooking the greatest factor in the universe, the fact that man can actually assume command of his own mysterious mechanism, materia medica vainly seeks by the use of drugs to stay the ravages of diseases due in the main to wrong functioning of the mind upon the body or, to put it in another form, it fails to give full significance to the superiority of the creative mind over the material organism of the creature or thing created. Medicine, with its bacteriology

and serum therapy, its Roentgen rays and its organic chemistry, takes little note of the subtle relations between body and spirit, those wide realms in which the mind directly and powerfully affects the physical organism.

Dr. Lewis stoutly insists that the business of the physician is to treat the body. To follow his advice is to ignore its occupant. Is it small wonder, therefore, that a materialistic profession, which can rise to no more than carpentering or body tinkering, should find its material remedies so insufficient and inefficient as a means of staying the progress of disease? Serious attention may well be directed to these significant words of the eminent English scientist, Sir Oliver Lodge: "The more frankly and clearly the truth about the body is realized, namely that the body is a flowing and constantly changing episode in material history, having no more identity than has a river, no identity whatever in its material constitution, but only in its form—identity only in the personal expression or manifestation which is achieved through the agency of fresh and constantly differing sequence of material particles—the more frankly this is realized the better for our understanding of most of the problems of life and being." And we may add, those of materia medica. Still, while the body lasts it is most beautiful and useful and wonderful.

The following question propounded by Sir Oliver is one which may properly be referred to the medical profession for answer:

"What is it that puts the body together and keeps it active and retains it fairly constant through all the vicissitudes of climate, and condition, and through all the fluctuations of material constitution?"

Notwithstanding that mental healing has demonstrated its successful ministry to the physical ills of mankind, authorities such as Dr. Lewis, Dr. Woods Hutchinson and Dr. Darlington and other prominent authorities, still remain solidly materialistic in their professional work.

INSUFFICIENCY OF MATERIAL REMEDIES

The theory at the base of mental therapeutics, viz.: that the body is under the control of the mind, Dr. Woods Hutchinson combats vigorously in a recent magazine article, in which he declares it to be "one of the dearest delusions of man," and stoutly insists that man's most permanent control over his mind is obtainable by the modification of a bodily condition. "The field in which we modify bodily conditions by mental influences," he claims, "is steadily shrinking; all our substantial and permanent victories over bodily ills have been won by physical means." Dr. Hutchinson goes even further and asserts that a large majority of the triumphs of science over mental and moral diseases have been secured through physical agencies alone.

On the other hand, Dr. Sheldon Leavitt finds occasion to criticise rather sharply this pronounced materialism. The medical profession, he insists, is skimming the mere borders of the curative problem. "It is thoroughly imbued with materialistic thought. To the man of surgery and drugs, of massage and electricity, of vibration and light therapy, the brain is not the organ of the mind, but it is the mind itself, and thought is due to the cellular action. To him subconsciousness is only a realm of reflex phenomena. That there are other than the five senses, he denies. He pauses at the border of the physical realm to assert, 'here it all ends.'"

Medical science is acknowledged to be an empirical and not an exact science. A physician gives what he has frequently followed in other cases by a cessation of the disease, and this in most instances is a matter of experimentation rather than of certainty.

When medical skill has been exhausted and the patient dies, we are taught to believe that the result must be accepted as the operation of natural laws following the primal order of nature, the patient reconciling himself to his own demise, whether prematurely or otherwise, on the principle that it cannot be helped,

the physician consoling himself from his standpoint with the reflection that all known means have been used, and that unless he has failed in his duty, "the confidence of his intelligent patient will not be destroyed."

So far as the medical profession itself is concerned, there is no finer body of men to be found anywhere. No men as a class are more willing to serve humanity or more ready to put aside personal aggrandizement in an almost passionate devotion and consecration to the task of alleviating the physical ills of mankind. Any hour of the twenty-four is the hour of duty to the faithful, conscientious physician. It makes no difference whether the patient be rich or poor; whether the doctor gets five hours' sleep during the night or none at all; the call for help is answered just the same. Nor is there a more studious body of men to be found in any profession. In research and experimentation, in studies in bacteriology and pathology, in the laboratory, in practical experience with disease, there is an earnest concentration of endeavor on the part of the medical scientist to ascertain the source of physical maladies, and to employ the remedies that will effect a cure and thus stay the ravages of disease. In the clinic, in hospital ward, are to be found heroes who knowingly face death through contagion that they may, perchance, discover a way to overthrow a dread disease, to add to the knowledge of the profession concerning the nature and the methods that will most expeditiously stay its ravages.

Nevertheless, disease and death continue their work with increasing effectiveness, notwithstanding the fact that the battle against it is vigorously waged. The struggle begins with birth and ends only when death closes the mortal career of the patient; and the pitiful thing is, it is always a losing fight—diseases multiply, death intervenes despite all the doctors can do.

However brilliant the achievements, however high the

attainments, however eminent the services of the medical profession to suffering humanity, however energetic, self-sacrificing and faithful physicians are or may have been, the painful fact remains that half the number of people who die every year die "prematurely." This result cannot be attributed to lack of strenuous endeavor on the doctor's part; it must be ascribed to the inadequacy of the material remedies employed.

The conflicting methods of treatment in the different schools of medicine and the lack of unity among physicians of the same school prove that these systems are not founded upon exact science or fixed principle, and because of this people are seeking for something more reliable in their hour of need. Public opinion is changing, and the physician is no longer the court of last resort in the matter of human health.

IX.

ATTITUDE OF THE CLERGY TOWARDS CHRISTIAN HEALING AND CHRISTIAN SCIENCE

THE Rev. Charles Cuthbert Hall, in his book "Does God Send Trouble?" vigorously controverts the conception or orthodox belief that sickness and death are the will of God. He makes this significant statement: "I have laboriously and freshly examined every single passage in the New Testament bearing upon the subject of God's will, and I have also examined freshly every single passage in the New Testament bearing upon suffering and affliction. I fail to find one which warrants the belief that sickness and death are the will of God, sent directly by His hand upon us. If sickness and suffering are according to the will of God, then every physician is a law-breaker, every trained nurse is defying the will of God, every hospital is a house of rebellion instead of a house of mercy. All the conditions which increase suffering and breed sickness are therefore fulfillments of the will of God, and sanitation is blasphemy. This tradition quickly reasons itself out into impossibility. The only absolutely logical holders of it are those who accepting God's will, refuse to employ medical aid for their sick children and the civil law has now made that refusal a crime."

The conclusion that God either sends the pain, suffering and sin, or that, being a witness of the untold agonies of His children, He refuses to alleviate this suffering, presents the spectacle of the source of all good creating His own opposites, of good creating evil, a divine paradox insulting as well as revolting to our intelligence. As to His sending misery as a pun-

ishment for certain misdeeds, it is the weakest argument of all. What could one think of a human father who would calmly watch the speechless agony of his loved ones without a thought to help them? Such callousness on the part of the God who is love is beyond comprehension. But if, for argument's sake, we assume that God sent sickness into the world as chastisement, what right has the physician to oppose the will of God?

Humanity has not hesitated to grasp at every possible means it could imagine or devise to avert death or delay its approach. The physician, the legislator, the workers in our various philanthropic enterprises have all labored to this end. The vast array of asylums, the life-saving stations, the protection of those engaged in hazardous occupations, are so many endeavors on the part of mankind to circumvent death. All this would constitute officious interference with God's plan if God had instituted death as the gateway to heaven; and it would keep millions out of heaven in consequence.

The materialistic attitude of the church towards Christian healing is fairly well expressed by Rev. Dr. Buckley, editor of the *Christian Advocate,* the official organ of the Methodist Church:

"When a thoroughly educated, experienced and competent physician or surgeon fails to preserve the life of a non-resisting and co-operating patient, he has brought to bear upon the case all that the human race has accumulated of knowledge, remedies, appliances, supports and hygienic methods, and in this case, they, and not he alone, have failed."

Dr. Buckley, however, finds some hope for humanity in the fact that millions of the common people and of those in frontier and scattered regions, in shipwreck, in time of war, and pestilence, have been able to ward off disease or recover from its effects, without medical aid; the *"vis medicatrix naturae"* bringing them through; all of which is strikingly suggestive of a saying of Dr. Mason Good, a learned professor in London: "The effects of medicine on the human system are in the high-

est degree uncertain; except, indeed, that it has already destroyed more lives than war, pestilence and famine combined."

The opinion of the clergy, in the main, is that the practice of medicine should be left to those who have made the diagnosis and treatment of disease their life study and profession. The duty of the clergy we are told is to sympathize in sorrow, and in joy, and to help in the bearing of burdens, to cheer, comfort, strengthen and reinforce every effort put forth by the medical profession to deliver the sufferer from physical ailments.

The acknowledgment is made that God has almighty power; that He is a very present help in time of trouble—but in case of sickness, the Christian is told to rely upon drugs, as if senseless matter has more power than omnipotent Spirit. According to the accepted clerical construction, the true function of the ministry, as under shepherds of the church, is to teach the ethical and spiritual doctrines of Christianity. All else the pastor should leave to the physician, even though the medical profession is solidly materialistic and pays little or no attention to anything outside of physical structure. In this respect Dr. Buckley is in accord with Dr. Aked, who declares that Christianity is purely ethical, its object being to make good men and women of us all.

The attitude of the clergy towards Jesus' healing works is variously expressed. Many clergymen contend that Jesus did not institute miraculous (so-called) healing as a continuous system. Other clergymen claim that Christian healing belonged to the first century of the Christian era, that this power was supernatural and was meant to be confined to the apostolic period, a conclusion which it is claimed "the verdict of history" confirms, notwithstanding the fact that on two occasions, Christ Jesus, speaking not to the disciples, but for all time, declared that those who believe on Him would be able to do the works that He did by the Spirit of God. "If we declare that the age

of miracles is past," asks a recent writer, "when by miracles we mean the works and acts of God, what are we doing? We are rejecting the all-power, the all-presence, the all-knowledge and unchangeableness of God, repudiating and dénying His Christ and so shattering the very foundations of our boasted Christianity."

Dr. Robert McDonald declared that the healing of the sick must be made a regular, recognized department of the church work; nevertheless we find in his book "Mind, Religion and Health," this astonishing statement, which throws cold water on the whole proposition: "It is a very serious question as to how deep and far-reaching a diseased condition in the human body can be divinely restored to health." This question, he declares, "may be for long an open question, with intelligent advocates on either side of the tremendous issue." This is paralleled by the Rev. Dr. Leighton Parks, who refers to the case of the apostle Paul, who sought relief from what this distinguished clergyman terms an incurable disease. According to Dr. Parks, the best that God could do under the circumstances was to supply sustaining grace, thus limiting Omnipotence and placing God in the humiliating position of inability to rectify those abnormal physical conditions which medical science in its wisdom (?) has pronounced incurable. That we may not do Dr. Parks an injustice, we quote the passage as found in his address in St. Bartholomew's church, delivered some months ago:

"Paul's experience deserves much study nowadays. For this thing—this thorn in the flesh—'I besought the Lord thrice, that it might depart from me:' And he said, 'My grace is sufficient for thee; for my strength is made perfect in weakness.' This, stated in modern language, means that Paul had an incurable disease, but that God's power would uphold him until his work was done."

In general terms, these distinguished expounders of the

healing gospel of Christ believe in the almighty power of God as taught by the creeds of the church; in a Supreme Being with whom all things are possible, and "who sent His word and healed"; but they seem disposed to limit His healing ability and to regard Omnipotence as powerless on occasions—as, for instance, the so-called incurable diseases of the medical schools.

It would be no less irrational to think that God could connive at wickedness as that it would be to think that law could be guilty of crime, or that sickness, like evil in the vulgar jest in the play, "might be offensive, but blended with the whole it heightened the general effect; that it was here to train character and to be finally transmuted into good."[1]

In the present theological conception of the status of evil, this may be taken as something more than a jest; it amounts in fact to an affirmation that there are limits to divine power which could as little keep men free from moral evil as from physical disease. "When one recalls," says John B. Willis, "the part which the belief of evil has played in the tragedy of mortal experience and the universal longing to escape the suffering, which always attends its reign, it is not difficult to accept the statement that in the course of human history more sacrifices have probably been made and more prayers offered to the devil than to God."

"The healing work of the church in the early centuries of the Christian era," says Dr. Ellwood Worcester, "had a most powerful influence on church life and custom and was an influential factor in the Christian propaganda. One cause of the present weakness of the church is that it has maintained the Christian religion, retaining with some degree of faith Christ's message to the soul, but rejecting with unbelief His ministry to the body." And he adds, in a fine burst of enthusiasm: "Armed with the resources of modern science, and especially of modern psychological science" [presumably hypnotism, hypnotic suggestion and psychic influence] "inspired with the

[1] "Marcus Aurelius," VI-42.

enthusiasm of humanity" [which he considers the grand legacy bequeathed to the church by the founders of the faith] "the church to-day should be able to outdo the healing wonders of the apostolic and post-apostolic ages."

On the other hand, Dr. Buckley regards this as an amazing utterence, and questions whether it is the fruit of an intense faith or a fevered imagination. Dr. Worcester is a step in advance of his clerical brethren on the subject of healing. The Emmanuel clinic, of which he is the founder, is an attempted combination of the clerical and the medical professions; an effort to divide up the practice of the healing art, organic disease to be taken care of by the physicians and functional disorders by the Emmanuel clinic.

Any attempt to regain the lost element of healing and to aid the church fulfil its mission to both body and soul, or, in other words, to make Christianity what it was in the beginning, a response to the physical as well as the spiritual needs of humanity, is worthy of all commendation. But why circumscribe the Holy One of Israel through unbelief? Why substitute hypnotic suggestion for Jesus' divine therapeutics? Why limit the healing power of the gospel to functional diseases on the theory that these can be successfully handled by psycho-therapeutic procedures, conducted upon a so-called purely scientific basis, with religion as a side attachment? Is humanity to join with John Stuart Mill and conclude that "on the whole God is benevolently inclined, but is thwarted in His purpose"? Is it to consider matter as a power in and of itself and thus leave the Creator out of His own universe? Or is it to regard God as the creator of matter, and thus not only hold Him accountable for all physical and moral disasters, but declare Him as the source of such calamities, and thus convict Him of establishing and maintaining perpetual misrule under the guise of natural law?

II.

The church, although commissioned by its founder to h the sick by spiritual means, is faithless to its trust. It is s in the position of having relegated that work to a solidly ma rialistic medical profession, more or less atheistic. Jesus' he ing ministry is admitted; likewise the healing power which conferred upon the disciples, but the church has without j warrant restricted this healing function to the church of Ap tolic days. And this is its answer to the sick and sufferi who look to it for the exercise of the healing power of Gospel, unless we except the Emmanuel clinic and its offer animal magnetism or hypnotism as a substitute for Chri divine therapeutics. The unbelief of the clergy of the pres day as to the present possibility of Christian healing is less pronounced than the unbelief of the Jewish hierarchy a of the Scribes and Pharisees in Jesus' time. Small won that so-called orthodox Christianity is decadent when min ters of the gospel, who assert belief in the omnipotence of G and are commissioned to preach the healing gospel of Christ, and to do even greater works of healing than Je did, profess to find a tremendous issue in the question as how far-reaching a diseased condition in the human body c be divinely restored to health!

The Scribes declared that Jesus had a devil and cast devils by the prince of devils. That He should profess to c them out by the Spirit of God was to them sheer blasphen Because He said that God was His Father they sought to s Him. They complained that He not only received sinners a ate with them, but that He was a friend to both publicans a sinners. When they could not disprove His cures, they s He was not of God because He healed on the Sabbath da that He was a sinner, a Samaritan, a glutton, a wine bibber a a deceiver of the people.

Similar scepticism and opposition prevail to-day among t

clergy in reference to the present availability of healing by the power of the divine Mind or the Spirit of God. One of the greatest hindrances to Christian healing is the efforts of the ministers to discount, limit, and explain away the healing promise and power of the word of God as contained in the New Testament. The revelation of God as an active healing presence in the world is Jesus' gospel, and no man can apprehend and preach that gospel without preaching it as a healing gospel. The failure to do so weakens the faith of the people in its healing efficacy, creates an atmosphere of doubt and antagonism and drives thousands to medicine, surgery or hypnotic suggestion for which no authority obtains in Jesus' statement: "The Father that dwelleth in Me, He doeth the works." Jesus placed no limitation upon his healing ability or that of His disciples who acquired the same power. "All power is given Me in heaven and in earth."

The Rev. Charles F. Aked closes a brilliant series of articles on the "Salvation of Christianity" with these words: "The truth which Jesus taught is fresh with the eternal youthfulness of God. In the acceptance of it and the appropriation of it and the application of it, to the necessity of our time, lies the salvation of Christianity and the hope of the world."[1] And fresh with the eternal youthfulness of God, are the words the Great Teacher uttered in those solemn hours when His earthly ministry was finished and He was about to say farewell to His followers: "Go ye into all the world and preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give."

The truth which Jesus proclaimed covered spiritual and physical needs alike. His healing ministry to suffering humanity, burdened by sin and disease, demonstrated God's power to meet every human need in sickness and in health. This heal-

[1] *Appleton's Magazine.*

ing ministry Jesus committed to His followers for all time. And in the acceptance of this gospel with its healing message, in its appropriation and application to human need, is to be found the deliverance of the race from bondage to disease and death. The question, therefore, may well be raised, "Shall Christianity continue recreant to its trust, and are other hands to take up and carry forward Jesus' healing mission to humanity?"

Attitude Toward Christian Science

The attitude the clergy assume towards Christian healing makes perfectly intelligible their attitude towards Christian Science. The natural tendency of that movement is to weaken the standing and influence of the clergy as a class or profession. The teachings of orthodox preachers on the subject of Christian healing, when contrasted with the healing work actually accomplished by Christian Science practitioners through spiritual means, is constantly impressing the inconsistency of their position upon the minds of people generally. On top of this fact is another fact which explains why the clergy are so bitter in their denunciations of Christian Science. One of the teachings of Christian Science is that no clerical intermediaries are necessary in the transmission of prayer from man to God. It has in fact no use for theological middlemen, either to offer formal and lengthy prayers or to deliver elaborate orations on religious topics at its Sunday services. Its teaching and practice obviously strikes a blow at all clerical occupants and threatens to do away entirely in time with their calling.

The priesthood and the ministerial class have the keenest realization of this, and while they think themselves perfectly honest in taking a trenchant stand against Christian Science, it is believed to be an undoubted fact that they are either consciously or unconsciously influenced by the economic aspect which attends the loss of members due to the spread of the

Christian Science movement and by irritation at the increasing weakness of their hold upon the people.

The consequence of this decline in power is better seen in England than here. There the Episcopal Church is a state institution and has certain notable legal powers. It is more than bitterly fighting the Christian Science movement. Not only is it denouncing Christian Science, but it is using its whole power to suppress as much as possible this movement which presents the results Jesus declared characterize an understanding of His teachings. One of the many weapons of warfare the church uses is in the influencing of newspapers and periodicals against publishing Christian Science communications.

In America, where church and state are separate, the opposition of the orthodox churches is not so compact or centralized. But it is nevertheless active. Each theological body or each separate minister proceeds on its or his own account.

The interests of the ministerial class are reflected in the prejudicial stand taken by the religious publications—that is to say, the periodicals representing some particular denomination. The editors of these publications cannot be termed deliberately dishonest, in the sense that any venal motives animate them. But that they are, as a rule, intellectually dishonest is clear from their refusal to present more than their own side of the controversy. Of course, allowances must be made for the fact that ministers are accustomed to stating their views dogmatically and without chance of contradiction from the pulpit. This ex cathedra habit becomes second nature. Viewing the question in a large way, however, there is no doubt that the real explanation at the basis for the virulence of some of these denominational periodicals is one arising from the conscious knowledge of the decay of the orthodox churches and the advent of a new order wherein the ministerial class once so powerful will either be greatly subordinated or gradually pass out of existence.



Part 2

"And so the Word had breath, and wrought
With human hands the creed of creeds
In holiness of perfect deeds,
More strong than all poetic thought."

"Think of spiritual results:
Sure as the earth swims through the heavens, does
Every one of its effects pass into spiritual results."

I.

JESUS CHRIST AND THE TRADITIONALISTS.

I.

IN the time of Jesus there were two classes of religionists, viz.: the priests and the scribes, each having a traditional idea of the religious life. In the eyes of the priest the great factor of religion was the Temple with its worship and priesthood. "In the temple God was to be found; the way into His presence was through His priests. The method of winning His favor or obtaining pardon was by their sacrifices. The holy man was the man who came often to the Temple and made generous use of its priesthood, places, articles and modes of worship. Worship conducted by authorized persons within the sacred place and in the established way became the very essence of religion, and the priests themselves are our witnesses as to how complete their ceremonial had swallowed up God's moral law."[1]

The scribe held an idea which, while different in some respects, was akin to that of the priests. His religion was made up of rules, constituted by regulations as to the doing and ordering of the sensuous things of life. He laid great stress upon fasts and alms and was scrupulously exact in the observance of days, months, and seasons, times, modes of prayer. He found great merit in phylacteries and in the reading of the Scriptures; he was devoutly loyal to the written law formed by ancient custom; the decisions of the great Synagogue or council of the church and the wisdom of the fathers were controlling in the religious life which he lived. So the holy man

[1] "Catholicism: Roman and Anglican," page 23.

forgot no sacred day or solemn time, neglected no fast, gave alms of all he had, prayed by book, worshipped according to rule, and otherwise toiled and comported himself as became a man who lived by a written and traditional code. They were excellent men; honest, scrupulous, faithful in the minutest things, only they were forgetful of the deeper fact that the kingdom and truth of God is infinitely wider than their law.

Jesus had an ideal of religion which was in sharp antithesis to that of both priest and scribe, so much so, indeed, that He was unintelligible to both and was regarded and treated by both as an absolute enemy. "In the eyes of the scribe He was a religious alien standing outside the community and catholicity of Jewish religion and doctrine; in the eyes of the priest, He broke the unity of the order and worship established of old by God, consecrated by law and custom, possessed of divine authority, the very symbol of the natural life and condition of the people's well-being. When He visited their city the priests could not understand him, for His temple and worship were spiritual. His God was a Father who did not need incense and sacrifice and burnt-offerings to become propitious towards men. And so men knew not what to do with Him, knew only how to hate Him and how to glut their hate by compassing His death on the cross on the combined charge of heresy and treason.

"In the province where He lived, Jesus met the Pharisees and the scribes, whose relations to Him were a radical contradiction and fretful collision proceeding from their fanatical devotion to the traditions of the fathers and their consequent inability to understand His spirit and His truth. In His daily and familiar life, scribe and Pharisee found none of the customary signs of religion—fasting, alms, the phylactery, stated forms, times and places for prayer, ceremonial cleanliness, punctilious observance of the Sabbath law and customs; nay, they not only found these absent, but a conduct which seemed studiously to offend—kindly speech to Gentiles, asso-

ciation with publicans and sinners, unheard-of liberty allowed to his disciples and claimed for himself on the Sabbath.

"And the right to do all this he vindicated by the denial of the authority of tradition and the elders and by the assertion of his own. It was to these scrupulous and conscientious men, all very sad, even awful; and so they judged Him a profane person acting from no other purpose or motive than to destroy the law and the prophets."[1]

Because they thus judged Jesus, the scribes and priests and Pharisees pronounced Him a blasphemer and declared that He was possessed of a devil and in league with Beelzebub, the Prince of the Devils. They charged Him with being a Sabbath breaker, because He healed sick people on the Sabbath. They charged His disciples with violating the Sabbath, because they gathered and ate ears of corn on that day, and with transgressing the tradition of the elders because they ate with unwashed hands. They questioned the authority Jesus had for doing His healing works; sought to stone Him because of His teachings, and denied His claims to the Messiahship. Bigoted, debauched, hypocritical themselves, they nevertheless called Him a wine-bibber and a glutton; inveighed against Him because he ate with publicans and sinners and watched Him constantly to find occasion whereby they might deliver Him to the power of the governor.

The severest invective and denunciation, the bitterest terms of reproach and rebuke, the sharpest words of reproof, "words that burst forth from His heart swelling into terrific climax," Jesus used to excoriate these self-made scribes, Pharisees and priests, betrayers of the people. The most terrible woes ever uttered by human lips Jesus pronounced against these greedy, self-seeking religionists and traditionalists:

"Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men. Woe

[1]"Catholicism: Roman and Anglican," page 26.

unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayers; therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you, ye blind guides, which say, whosoever shall swear by the gold of the temple, he is a debtor! Woe unto you scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cumin, and have omitted the weightier matters of the law—judgment, mercy and faith. Ye blind guides, who strain at a gnat and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness.

"Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous. And say, if we had been in the days of our fathers we would not have been partakers with them in the blood of the prophets. Wherefore, ye be witnesses unto yourselves, that ye are the children of them which killed the prophets—Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

Oppressed by conflicting emotions, which now arouse and now depress Him, foreseeing His rejection at their hands and the tragic fate of the Jewish nation, Jesus passed from righteous denunciation to sorrowful lament, the sadness and pathos of which has not ceased echoing through the ages: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that were sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wing and ye would not. Behold! your house is left unto you desolate."

Jesus stood in relation to His times as a social and religious reformer, in conflict with the established order. His teachings

carried to their legitimate conclusion, threatened the order of the Temple and the doctrine of the synagogue. The right of the priest to represent God and rule men He not only questioned, but denied, and so in the eyes of the Jewish hierarchy He assailed the very foundations of society. In spite of Himself He became a political personage. The people were aroused to a state of expectancy because of the mighty works He did, and were ready to hail Him as the Messiah of Scripture. His influence over the populace was illustrated and intensified by His triumphal entry into Jerusalem.

In strong contrast to Jesus, stands Caiaphas, the high priest, a Sadducee, an aristocrat in family, an authority in the state, "with the instincts and habits of the ruler, controlled by the mind and exercised in the manner of the ecclesiastic." The head of the Jewish church, he was the most masterful spirit in the Jewish council, who could command the storm aroused by the miracles which Jesus performed, especially the raising of Lazarus from the dead, and which was followed by Jesus' entry into Jerusalem amid the acclaim of the populace. And how did Caiaphas meet the issue at an hour when the safety of the Jewish hierarchy, the national religion, and the nation itself seemed to the Jewish Sanhedrin to be at stake?

One may readily imagine this high-born ecclesiastic, in a tone of imperious scorn, declaring the safety of the nation to be the supreme law and that the Sanhedrin must not allow it to be imperilled by the frenzy of the people, which was but a temporary outburst easily kindled and readily quenched. To smite the Hero of the Populace would be to still the popular clamor. "For consider that it is expedient for us that one man should die for the people and that the whole nation perish not."[1]

How many of the church dignitaries of our times, men of sagacious intellect, wise in all manner of religious statecraft and high in the councils of the church, had they been members

[1]John 11:50.

of the Jewish Sanhedrin, would have opposed the condemnation and death of Jesus which Caiaphas advised? Were Jesus present as man among men in this age to threaten the supremacy of the priesthood of the Roman Catholic Church or of the ministerial class of the Protestant churches, or the overthrow of cherished church dogmas and doctrines and traditions; if His teachings meant the loss of power and influence on the part of ruling religious hierarchies and their final extinction; if the ecclesiastics of this age had the power of life and death as did the constituted church authorities of the fourteenth and fifteenth centuries, would they do less than the Jewish authorities did when Jesus was present among them?

Now, when so few pretend to believe in dogma and to follow tradition, when creed and dogma and traditionalism in the church are fast forcing the best men out, and, as a prominent theologian has well said, are fast making the church "an asylum for drones and imbeciles," what lesson has all this for a decadent Christianity which misinterprets the spirit and truth of its great Founder In an age when the rich are in the churches and nearly all the poor are outside; when organized Christianity has no message for the common people, no vision of social justice, no faith in the healing gospel of Christ, is it any wonder that the church is fast losing its power to maintain the allegiance of its followers? Do not the religious radicalism and conservatism of to-day find their suggestion in the Sadducee and the Pharisee of Jesus' time?

"The Christian church," says Dr. George A. Gordon, "has never laid this truth to heart, indeed it may be said that the church has never seen it. It was against a flippant heterodoxy that Jesus spoke his parable of the good Samaritan; it was against the pride and inhumanity of the same class that the Master made his defense of his interest in publicans and sinners, in the parables of the lost sheep, the lost drachma, and the lost son. The peril of current liberalism is great; the peril is

vastly greater of a morally obtuse and consequential conservatism, confident that it holds the truth, the whole truth, and nothing but the truth."

Would Jesus Christ, if He were personally present in this age, love tradition any more than He did centuries ago? Would He less fearlessly denounce religious hypocrisy? Would He be less ready to warn His followers against greed and avarice, or wealth allied with selfishness, pride and inhumanity? Would He hesitate to whip tyranny, pride and vain traffic in worldly policy out of the temple? Would not the ecclesiastics of this age denounce Him as a dangerous demagogue, as a religious alien, a blasphemer and political agitator, who, forsooth, was disturbing the peace of the nation and attempting to destroy the established order of things and who, therefore, was deserving of political exile or of imprisonment and death?

If Jesus were here among men, would He less resolutely oppose the traditions and religious formalism of the churches of the present day, or any less fearlessly denounce the pride of priesthood no less marked in this day than it was in the days of the Jewish hierarchy? Would the theological and ritualistic ecclestiasticism of the churches, the stately worship of temple or cathedral find any more favor in His eyes now than in the days of Jewish traditionalism and the ceremonial worship and sensuous sanctities of the Temple at Jerusalem? And if Jesus should appear, as He did 1900 years ago, would He find the religionists and traditionalists, the priests and scribes of this age, any the less His inveterate enemies, and the less bitterly opposed to His teachings or healing works, or less cruel in their opposition to Him than were the priests and scribes of the Jewish church? Would they not even deny Him the rights of humanity if he entertained any other sense of being and religion than theirs?

Not only Pharisees, priests and scribes, but Herodians and Sadducees declared that Jesus belonged to the ranks of the

common people. They were united in their belief that whoever thought differently was deceived. His own home condemned Him, "for out of Galilee cometh no prophet." What grant have we for believing that the ecclesiastical authorities of this age would be any the less ready to follow the example of the Jewish hierarchy in their opposition to his claims as the Messiah?

If Jesus were present in physical form to condemn the generations of this age as wicked and adulterous, seeking the material rather than the spiritual; if He spared not the sternest rebuke and reproof of all forms of tyranny, pride, intolerance, bloodshed and ecclesiastical and industrial despotism; if He hesitated not to condemn all forms of selfishness, greed, avarice, chicanery and corruption, whether in corporation, municipality, state or nation; if He feared not to denounce those high in position, whose wealth had been gained by unrighteous means; if He were to inveigh against the social evils of our times, the falsehood, envy, hate and depravity of society; if social position or church affiliation weighed not more in His mind than when He taught and wrought among the hills and valleys of Judea for the deliverance of mankind from bondage to sin, disease, suffering and mortality; if He were to seek to clarify the vision of men, confused by the dazzling glow of material success and to rekindle the fires of religious enthusiasm, let me ask in all plainness of speech, would those who claim to be the constituted guardians of the church be any the less opposed to Him than were the chief priests and scribes and Pharisees of nineteen centuries ago?

Would people to-day apprehend any more clearly than did the Jewish religionists His spiritual nature as the Son of God, or would His healing work through the power of the spirit of God evoke any less denial, ingratitude and betrayal than it did in the sensual age in which He first appeared among men? The carnal mind of the Jews was at enmity with Jesus' claim

of oneness with the Father. Their thoughts were filled with mortal opposition to God's spiritual idea, as presented by Christ Jesus. Would this age discern Jesus' spiritual origin any more clearly than did the Jews of 1900 years ago? Would there be less warfare between the true idea of God, which Jesus taught and embodied, and perfunctory religion; between spiritual clear-sightedness and the blindness of popular belief now than when He was upon earth?

Would He be accorded any different treatment by the traditionalists, the priests and the scribes of our times, than that which He received from the Rabbis of the Jewish church when He began His earthly career? Or would He respect in a lesser or a greater degree the scholastic theology, the doctrines, dogmas and traditions of the churches of our day than when He taught among the hills and valleys of Galilee? Would He concern Himself with the differences of polity, ritual, or varying forms of worship; with sacerdotal and ecclesiastical organization or the absolutism of the Roman church? Would He lend countenance to the sectarianism and schism of organized Christianity; to the disputes as to apostolic succession, the validity of ministerial orders, or the primacy of St. Peter, and would He sanction religious intolerance, pride, bigotry and exclusiveness any more now than He did the traditionalism and the ceremonial of the Jewish church?

Would He not be just as ready as in the days when He wrought and taught among the common people in the land of Palestine, to declare that the Truth, which He came to bring, would make men free, and to insist that new wine should be put in new bottles? Would not His coming inevitably mean the establishment of a new religious order patterned after his ideals and endued with His spirit and truth? And if so, would it be based on the Anglican Church doctrine that those members of a well known sect, which deny both baptism and the Lord's supper, are altogether external to His fold, and no mat-

ter what may be their benevolences they must be considered to be unchristian, mere heathens, except in knowledge; or would His doctrine be the same as in the days of His ministry among the Jews—"whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother"?

If Jesus were here the second time in physical form, would He not gather about Him as in the days of the Jewish hierarchy, a body of true disciples to whom His unfilled commissions of nineteen centuries ago would be repeated—"And as ye go, preach saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils"?

The Jewish church was superseded by the Christian church. Will not the second coming of Christ, whether it be in human form or incarnated in the hearts of men, most surely mean that institutional or organized Christianity must give place to a new religious order whose unity of faith, simplicity of worship, missionary activity and healing power shall correspond to that which Jesus' disciples established in the beginning of the Christian era?

Jury of the Vicinage, consider of your verdict.

II.

A NEW RELIGIOUS ORDER.

I.

DURING recent centuries the great Roman Church has not only lost its temporal sovereignty, it has likewise lost its spiritual authority over more than half of the Christian world. It has also lost authority over the modern thinking world and is suffering a serious decay of faith on the part of its own followers.

"The ideal of the one church," according to Dr. Newman Smyth, "wanders among us like a disembodied spirit, from church to church, until we really cease to believe in it. The ideal is put afar from us as a millennial dream; it fades from our religious thought as a momentary glory passes from the evening sky. The ideal of the one organic church goes out from the firmament of our faith."

All the signs written large against the failures of the Protestant and the Catholic ages herald the coming of a new religious order. There is a growing Christian consciousness in which is enthroned the idea of the Christian society, free from externalities and unessential forms, a return to the simplicity of the primitive Christian Church, and which likewise shall be an advance towards the complete church which is Christ's body, the fullness of Him who filleth all in all.

It may well be asked, is there not something more than the voice of the visionary in this conclusion of Father Tyrrell? "Taught by history—God's great logic mill which has worked out both these sixteenth-century solutions, the solution of unfettered authority and the solution of unfettered liberty to their impossible results—the modernists will see the necessity

656234

of going back to the point of divergence. In the light of three centuries of necessary but costly experience, may the problem of liberty and authority not now admit of some happier solution so that on the ruins of two opposing systems there may be built up something more durable than either."

Catholicity, it should be explained in this connection, refers to a temper of mind, a quality of spirit characteristic of those united to Christ as members of the church invisible. *Catholicism* is a manifestation of this Christian spirit in some evident form, in other words, clothed upon with some body. In the closing chapter of Dr. Smyth's book on "Passing Protestantism and Coming Catholicism" we find the author turning seer and prophet. From the watch towers of the religious world he discerns the passing of the old religious orders and the coming of the new Catholicism whose advent he proclaims in these eloquent words:

"The law came by Moses, but the age in which the law was given rendered necessary the age of the prophets. Not to destroy but to fulfill—the ever larger fulfillment of the law and the prophets is the historic work,—still in process of accomplishment—of the Son of Man who said—'my Father worketh hitherto and I work'; it is the increasing work of Him who sitteth on the throne, who said: 'Behold I make all things new.' In the main the distinctive work of Protestants as Protestants has been done and in the fulfillment of its providential mission lies the sign of the passing of the Protestant age.

"The spirit of Catholicity, rising from the death of sectarianism, will not be made perfect until it shall appear in some embodiment, finer indeed and more free, so evidently fashioned of the spiritual elements and so luminous with love and yet so visible whenever disciples are met together that in its presence the glory of Christ may be made manifest even as he prayed.

"Living among men in the love of the Son of Man as the servant of all; obedient in every thought to the truth that makes free, possessing as its own the fulness of its creeds and even following on to know the Lord, praying always that, with all

the saints it may be strong to know the love of Christ which passeth knowledge—such more visibly shall be the one Catholic Church—seeing which the world might believe."

The manifestation anew of the mind that was in Jesus will be Christ's second coming, and, as foretold in Scripture, even at an hour when we may not be looking, "the Son of Man cometh." The appearance in history of the Judea-Christian church came as a surprise to Peter in his dream on the housetop. And as Dr. Smyth has well said, the realization of that dream in the primitive Christian church is the marvel of the ages in the eyes of modern historians. Nevertheless, as we now look back upon the first centuries of the Christian era, we see how naturally it came to pass as the fulfillment of the old prophecies of history and as the immediate manifestation of the mind that was in Jesus!

"Concerning the form in which Christian unity may be made visible, we know not with what body it shall come, and *it may not come in the way we may imagine*. From the baptism of the Spirit may proceed—perhaps sooner than men may think or dream—the age of the one Holy Catholic Church."[1]

II.

We hear on every side the cry, the churches are decaying. Nevertheless true religion is not dying out in the hearts of men. Millions have awaited the call of the prophet whose genius shall create new forms or restore neglected and long-lost ones, which will embody the spirit and truth of Christ, in which and through which the divine energies may be manifested in such power as will, in the language of Edward Markham, "make right the immemorial infamies, perfidious wrongs, immedicable woes" of betrayed humanity, suffering from an oppression which degrades man to the level of the beast, and makes him the savage of a civilization that not only

[1]Passing Protestantism and Coming Catholicism, pages 197-209.

disgraces the nation under which oppression flourishes, but the organized or institutional Christianity whose impotence it proclaims.

"We are entering," said the editor of the *Independent* a few years ago, "on a new era which shall be greater than the past. What revelation from God is to be spoken? Who shall speak it? Not that man, be sure, who is the most self-confident; not that man who is the most learned; but that man who stands most open to the clear light of heaven, nearest to the divine Principle—and who in all sincerity is willing to be illumined, not by the light of old theories and outlived faiths, but by that of the Infinite Father to-day."

Recently the Brampton lecturer in the pulpit of St. Mary's at Oxford made this emphatic declaration: "I see the rise of a new religious order, the greatest that the world has known, drawn from all nations and classes, and, what seems stranger yet, from all churches." To this significant statement the Rev. Newman Smyth refers in a passage which might well have been phrased in a positive rather than a tentative form:

"There is no surer mark of a prophetic truth than this, it seems to rise of itself above the horizon and is found shining in all men's eyes. Is the thought of some new, more universal order of Christianity coming thus to men's minds spontaneously, generally? Is it working everywhere hardly recognized, or least to be expected, beneath existing forms and customs? Is it in the air—an indefinable influence yet a new breath of the Spirit, in which thought expands and faith receives fresh vitalities?"

A distinguished figure among modernists in the Roman Catholic Church—Don Romola Murri, who commands a devoted following in Italy, says: "We desire a Christianity more pure, more intense, more practical, more Christian, more conformed to its original, more conformed to the Gospel." Does he not voice the aspirations not only of thousands who are in revolt against official Romanism, but of thousands who

are in revolt against the outlived creeds and dogmas and ecclesiasticism of Protestant denominations?

The time has fully ripened for the appearance of a new religious order, for the manifestation of the spirit of Christian unity in some worthier embodiment than that to be found in either historic Judaism, declining Romanism, or passing Protestantism. Religion is withdrawing from the Protestant churches. There are increasing numbers of people who belong to no church, confess no creed and rarely attend church service, but who nevertheless are not irreligious or without faith. Protestant creeds and theological formulas no longer appeal to them as worthy of acceptance. Roman absolutism repels rather than attracts them.

III.

In view of what is to follow we may profitably study the history of the inception of the early Christian church as given in the Book of Acts:

"And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved."

The work of the apostles is described in these words:

"By the hands of the apostles were many signs and wonders wrought among the people There came also a multitude out of the cities round about Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one." (Acts v, 12-16.)

The missionary work of the early Christian church is simply told in these expressive words: "And they went forth and preached everywhere, the Lord working with them and confirming the word with signs following."

The gospel of Jesus was a healing gospel and such it continued to be during the first few centuries of the Christian era. The religion which Jesus' followers were to carry to the ends

of the earth stood in relation to the ancient faiths as something absolutely new and distinctive in character. It was to be a strange and extraordinary thing, a religious society without the symbols, sacrifices, ceremonies, or officials hitherto held to be the religious all in all. The society which Jesus founded was one that should realize His own ideal. It was to be a kingdom of heaven, spiritual, eternal, which came without observation but was to manifest itself in the peace and joy and love of its citizens.

We have already seen that there is not the least scintilla of evidence to show that Jesus ever made use of any terms that implied a priesthood for His people or the continuance of any priesthood within His church, or that He ever created any order of priesthood to which any man could belong. On the contrary, His relation to the priesthood of His land and time was one of radical antagonism.

The early Christian church had its apostles, its prophets, its overseers, its teachers, its deacons and evangelists, but it had no priests and no man or body of men who bore the name or fulfilled the priestly duties as these are known in ancient religions.

In this Christianity of Christ and the apostles, primitive Christianity, as we are accustomed to call it, there is no provision to be found anywhere for an official priesthood. There is no order possessed of the exclusive right to officiate in things sacred, exercising this function by virtue of some inalienable right. In the apostolic church the laymen might baptize or celebrate the Eucharist; the individual society or church could exercise discipline, could even institute or depose its officers. It had no sensuous sanctities.

There is nothing to indicate the existence in the church of the New Testament of the monarchial idea or any anticipation or prophecy of it. The church had a fraternal but no corporate relation. Supremacy belonged to no man, Christ was the sole

authority to whom "all power is given in heaven and in earth." The idea of an official, infallible head is foreign to the mind of Christ. The Holy Spirit is the guide to the knowledge of the Truth that shall make free. The kingdom is a realm where the will of God is law, and the law is love, and the citizens are the loving and the obedient.

There were no bishops in the modern sense over any church or over the whole church. Worship did not depend on sacred persons, places or rites, but was to be a thing of spirit and truth. The best prayer is sacred and personal; the only sacrifices Jesus asked man to offer are those of the spirit and the life. God does not need to be propitiated, but is propitious.

IV.

In the year 1866 a New England woman, Mary Baker Eddy, then 45 years of age, compared herself to a voice crying in the spiritual wilderness of the nineteenth century: "Prepare ye the way of the Lord, make straight in the desert a highway for our God." Thirteen years thereafter, a little band of "earnest seekers after Truth" met together and went into deliberations over forming a church to be called "The Church of Christ, Scientist." Mary Baker Eddy conducted the meeting and those present were students of Christian Science as she had taught and demonstrated it.

The purpose of that meeting was to establish a church which should be without a creed, that should be founded on the Rock, Christ Jesus, whose words and works it should undertake to commemorate, and with the purpose to reinstate primitive Christianity with its lost element of healing; in other words, to form a religious society or Christian brotherhood, based upon the Christ ideal, the apostolic simplicity and the healing power of the early Christian Church. She had taught these students to look for the signs of Christ's coming; that

Christ as the spiritual, or true, idea of God comes now as of old, preaching the gospel to the poor, healing the sick and casting out evils.

"Truth's immortal idea," she declared with confident faith, "is sweeping down the centuries, gathering beneath its wing the sick and sinning The promises will be fulfilled. The time for the reappearing of the divine healing is throughout all time, and whosoever layeth his earthly all on the altar of divine Science drinketh of Christ's cup now, and is endued with the spirit and power of Christian healing."[1]

She declared that the way to immortality and life is not ecclestiastical, but Christian; not human, but divine; not physical, but metaphysical; not material, but scientifically spiritual; that Christ planted Christianity on the foundation of Spirit; that he taught as he was inspired by the Father, and would recognize no life, intelligence nor substance outside of God. She made clear to her followers that the divine truth must be made known by its effects on the body, as well as upon the mind before the science of being could be demonstrated; that demonstration and spiritual understanding are God's immortal keynote, proved to be such by our Master and evidenced by the sick who are cured and the sinful who are saved. She insisted that the proofs which Jesus gave of Truth, Life and Love, by casting out error and healing the sick completed his earthly mission, which mission His followers were to perpetuate.

The work which this little band of Scientists undertook, viz.: "To commemorate Christ's words and works, to restore primitive Christianity and its lost element of healing," is preeminently the task of this age.

Out of that now historic little meeting, held in the city of Lynn, Mass., in the summer of 1879, for the purpose of organizing a church and reinstating primitive Christianity and its

[1]Science and Health, page 55.

lost element of healing, has grown the Christian Science church as we know it to-day.

Is it exemplifying the simplicity and unity of the early Christian Church; is it realizing the mission to which it is committed? Does its teachings and institutional life furnish a basis of Christian brotherhood or fellowship in which all true followers of Christ throughout the world may unite in the worship and service of the one true God; and if so, is it destined to become the visible embodiment of the ideal Christianity of Jesus Christ in which all discord as to doctrine and worship will die away in the unity of the Christian faith, and all discordant elements be fused into the one universal Church of Christ, at peace with itself and mighty for the pulling down of the strongholds of evil and for the establishment of Christ's kingdom on earth?



In the grand anthem, which we call history, after playing a low and subdued accompaniment, woman finds the time arrived when she may strike in with telling effect and take a Master's part in the music.—Emerson.

The age grows impatient of ex cathedra laws; it merges more and more from ecclesiastical sway into the broader life of developed personality. Something diviner than church law of doubtful authority must be our reliance for a higher life.—Bishop Andrews.

The truth seems to be breaking upon the English people, that they have yet to see the realization of a society corresponding to the ideal of Christ and that to accomplish this ideal, they must take some higher and nobler way than the ancient method of founding and maintaining churches.—Dr. Fairbairn.

III.

THE FOUNDER OF CHRISTIAN SCIENCE.

THE founding of a great religious denomination by a woman is a fact historically without precedent. Reading the record of the Christian Science movement, one sees a heroic figure emerging from the words and deeds of the last half of the nineteenth century, a woman of genius, who by virtue of her special qualifications, has become the channel for the communication of a message of the deepest import to humanity, and who has put into the Christian Science church a creative force and energy that is making it one of the strongest influences in the life of the age.

A woman of power and of destiny, of great physical beauty, "illumined from within"; her figure is touched with romance; it fascinates the imagination. Her presence is inspiring, yet persuasive in its sweetness, because of the charm of many engaging qualities of mind and heart. Nevertheless, she possesses great strength of character and indomitable courage and tenacity of trust in God so that she has been enabled to sweep every obstacle from her path. As the discoverer of Christian Science; as the author of the Christian Science text-book, Science and Health, with Key to the Scriptures; as a great reformer and leader whom the world now recognizes as the foremost of the age, Mary Baker Eddy possesses the attractiveness and interest of a great historical character.

The originator of a great metaphysical healing movement which derives its sanction from the Bible and demonstrates the holy influence of the Truth in healing sickness and sin, and which points the way to the restoration to Christianity of the long-lost element of spiritual healing; the acknowledged head of one of the greatest religious movements known, whose

spiritual forces she has directed; a wise and courageous counsellor, who has guided with efficient methods to noble ends, yet withal in a spirit of sweet simplicity and spiritual devoutness, and with such faithfulness to her exalted mission as to enshrine her in the affections of numberless thousands of loyal followers; a great American woman who has brought to mankind an evangel of good, of hope, of love, the founder of Christian Science is in many respects one of the most remarkable women ever born in this country. Some have even pronounced her the most marvelous woman of either modern or ancient history.

Despite the ridicule, the denunciation and even the persecution which she has encountered, she lived to behold her teachings accepted by thousands of followers in America, England and continental Europe; in the far East, and in the Isles of the Sea. Her doctrines, adopted by many of those who have been at first opposed to her, are modifying to a remarkable extent the thought of the age along both philosophical and religious lines.

Under her leadership and wise counsel a religion which must be classed among the principal faiths of the civilized world has been established and is now in a highly prosperous condition. She developed it until it has become a factor in the progress of nations. She organized it as no other religion has ever been organized; and she guided her followers as few heads of a church have ever done. In making these statements I am but reflecting the judgment of disinterested observers.

Mary Baker Eddy was a woman of progressive and advanced ideas, a great spiritual thinker with the temperament of the seer. She was the herald of a new crusade for universal freedom, a woman whose heart was "a passion flower, bearing within it the crown of thorns and the cross of Christ." Without means or influential connections, as the world judges, she

undertook the seemingly impossible and utterly hopeless tas of restoring to this age primitive Christianity with its chara teristic but lost element of healing, a task which from the ver beginning called for more than human wisdom and enduranc

She knew what it is to meet the world's dread scorn; t be greatly misunderstood, greatly misrepresented and cruell maligned, yet bore it all with a self-sacrificing disposition an freedom from unfriendly criticism or uncharitableness t wards her enemies almost without parallel in history. Wit an experience of deep sorrow, of sharp disappointment, penury and the ingratitude of those whom she has benefite which filled life's cup of suffering to the brim, she neverthele labored with sublime courage for the triumph of good ov evil in every phase of human experience, and has lived to s a noble purpose grandly realized. In her life there was r relaxation of care, even in the beauty and serenity of h advanced age. While accomplishing a greater work in th religious field than any one man since the days of Paul, sh constantly sought to direct attention away from herself an her work to God, whose will she selflessly has striven to d It is because of this most striking characteristic that she wa enabled to draw a million followers into loving accord with h interpretation of the Bible, followers who entertain towar her sentiments of love and gratitude because of a condition happiness, contentment, surety, peace, hitherto unknown i their lives.

So far as the attacks made upon Mrs. Eddy are concerne like Greeley's abuse of Lincoln, they represent a point of vie which in these latter days we realize was out of focus. Whi the critics have given this or that as a conclusive reason wh Mrs. Eddy could not possibly have written the Christia Science Text-book, or organized and directed the great r ligious movement which it has fostered, not one has yet an swered the question, "who taught her how to do it?"

THE FOUNDER OF CHRISTIAN SCIENCE

From whatever angle we may view this pioneer of a new religious movement, this rare woman whose daring and doing has lifted her into prominence as the central figure in the religious world of the nineteenth and the twentieth centuries, we perceive at once those qualities which would have stamped her as a remarkable woman in any age. Clear insight, fine tact, invincible courage, business acumen, administrative and executive ability, a remarkable faculty for organization, a phenomenal talent not only for "seeing things in the large and seeing them in the whole," but for holding the balance between the ideal and the practical; pre-eminent in the noble gifts of patience, persistence and courage, yet wasting no energy in her almost ceaseless activities; winning and holding her friends with a wonderful simplicity which has yielded nothing of her heroic purpose; achieving success without those influences, means and resources, deemed most essential to success in this age, and doing so in the face of the world's hostility and opposition—the story of this woman's life and the founding and growth of the Christian Science church become a grand epic which the perspective of history, as the years roll by, will lift into sharp relief as the masterpiece of the nineteenth century.

The story of Mary Baker Eddy's career and achievements is not within the scope of this book; it belongs to the future historian. There are, however, some salient features, the recital of which will maintain the continuity of our presentation of facts relating to the inception and growth of the Christian Science movement.

Since the foregoing was penned Mrs. Eddy has unexpectedly passed away from the earthly scene of her untiring activities in the service of God and humanity. This is not an appropriate time to set an estimate upon her right to enduring

fame. It can be more accurately judged by posterity in the light of a broader perspective than is ours at the present time. But whatever one's opinion may be in matters of religion it will be generally admitted that Mrs. Eddy's influence has been constantly directed towards the good of others and that this betterment has been especially noticeable in the lives of those who have come within the range of her influence or of the movement which she has inspired and directed.

New England has produced many strong characters from Anne Bradstreet down, who have dared to oppose a militant heterodoxy against a narrow and inadequate orthodoxy. Mrs. Eddy may justly be regarded not only as one of the strongest and most unique characters in New England history, but as one of the historic women of American history, the first, in fact, in the history of the human race to obtain world-wide reputation as a religious leader. She has had the courage to expound new and revolutionary doctrines not only in the realm of religion but of Science as well, for which the world will yet be grateful to her. She has been the first among the women to create a church; to organize a polity and to build up a powerful and opulent ecclestiastical organization, unparalleled in its unity and compactness, and to establish and promote a world-wide propaganda. She has glorified the teachings of Jesus Christ and made them a living power to-day as 1900 years ago. She has presented and made practical religious ideas centuries old; through her teachings and labor the healing and saving power of the Christ truth has been applied to the conditions of life among the people of to-day. She has made that Truth a practicable and demonstrable one, not only to this country but in the continents and islands of the old world.

In international reputation and in the wide dispersion of her followers, Mrs. Eddy has no equal among American women. Her record as an ecclesiastical organizer, as a great constructive religious personality no woman of any time or

people has ever duplicated. She has made the record of the Christian Science Church a phenomenal one in the history of modern religious movement.

Whatever the sentiments which we may entertain towards Mrs. Eddy it is folly to underrate the significance of her life,—it constitutes the most amazing phenomenon in American life. We are compelled to admit the fact that in the inception and the marvelous extension of the Christian Science Movement, she has successfully maintained her position as its accepted leader and has exercised throughout a tremendous power and influence in fostering its growth and directing its activities.

Study her career from whatever angle you please, one cannot fail to recognize her unique personality, her unusual ability and the remarkable calmness and fortitude with which she has met and mastered the antagonism and emphatic disagreements aroused by her doctrines. She has lived to see her devoted adherents numbered by thousands, many of them of high intelligence and substance, and to see the standards of Christian Science carried to almost every part of the habitable globe. She has lived to see the faith of her followers in the divine verity taught by her, viz.: that "God, not man, is the center and circumference of being, the Principle and Life of all," backed by the erection of costly and impressive edifices of worship, both here and elsewhere.

Through her spiritual insight and interpretation of the Scriptures, the Bible is becoming a mighty life-giving power to multitudes who formerly knew only the letter and not its true spiritual import and whose lives have demonstrated the healing power of Divine Truth as unfolded by her in Science and Health, with Key to the Scriptures.

After a long and laborious life, her closing years were spent in peace with the world. She has passed quietly on leaving behind her an institution which is not only due to her consummate constructive skill, but has been so firmly established

on such a sound and enduring basis as to make it one of the strongest religious bodies in the world.

We cannot but concede to Mrs. Eddy the possession of a keen understanding of humanity, a far vision and an extraordinary perception of the possibilities of an idea which has filled the minds of thousands. In this idea she has maintained an invincible, living faith. The Christian Science organization is emphatically her work. She has succeeded in making Jesus Christ's teachings the central thought and the essence of a tremendously powerful religious structure. Remarkable for her spiritual intuitions in matters religious, she is not less remarkable for her knowledge of the world and her keen judgment of men. She has been able to gather about her many able organizers and administrators, but the work and attainments of none of these detract from her fame and station as the founder and leader of the Christian Science Movement. Hers was the genius and hers was the originating energy which made the work of others possible and profitable for the Church.

The great test of every great builder or founder, whether in statecraft, business, politics or religion, is the ability to build up a strong organization and yet maintain the position of founder or builder without making the organization or institution dependent on personality. In no other respect is the sagacity and masterly executive and administrative capacity of Mrs. Eddy more remarkably displayed than in the wisdom with which she has built up and directed the activities of the rapidly extending Christian Science Movement. She has so effectively provided for its order and the administration of its affairs under a complete system of government that her demise leaves no question as to the effectual regulation and perpetuation of the movement. She has throughout been guided by a fixed purpose to direct the thought of her following from human personality to divine principle. In one of her articles in the *Christian Science Journal* she says: "There never was

a religion or philosophy lost to the centuries except by sinking its divine principle in personality." Profiting by this lesson she has not only sought seclusion for herself, but, with rare spiritual discernment, has safeguarded the church by the abolition of personal preaching and those regulations which fixed the bounds to the scope of personal backing and the functions of teachers.

Christian Science is here to remain, in all likelihood, for a long, long time. The passing of its founder leaves the church in able hands with a following deeply loyal to Mrs. Eddy's teachings as contained in Science and Health, the text-book of the church. Her idea throughout has been to minimize the power of 'personality and leadership and to impress upon every member a deep sense of personal responsibility. While we may speculate as to whether or no the church, as some have predicted, will in the next decade be the most powerful in the world, next to the Roman Catholic church, there is scarcely any chance for argument as to the extraordinary, the amazing personality of the frail little woman—an invalid until middle age—out of whose brain and indomitable will that church was born. It would be difficult to find her counterpart in all the annals of ancient and modern history. "Many men and many women," as the Rev. Thos. B. Gregory has justly remarked, "have equalled or exceeded her in intellectual power and personal attractions, but for might of personality and mental influence, where among the sons and daughters of men shall we find one who accomplished so great a life-work?"

It must not be forgotten that both Mrs. Eddy and the Christian Science cause have had to pass through the blazing fires of our modern publicity. This woman's triumphs were achieved in a densely materialistic age, at a time when the critic's eye is peering into every nook and corner of things to detect and expose every species of fraud and imposition. The searchlight of a hostile and powerful press has been turned

upon every nook and cranny of Mrs. Eddy's life from infancy to old age; nay, more, she has had to meet and endure the world's derision, and a volume of abuse and misrepresentation of the most virulent sort, sufficient to have swept out of existence any movement less solidly grounded in Truth. To have done what Mary Baker Eddy unquestionably has done under these circumstances, in the midst of this the brightest age that the world has ever known, is enough, as a recent writer has observed, "to give her an elevated niche in the temple of Fame, a place, as it were, all by herself, without peer or rival."

The concluding paragraph of an article from Mrs. Eddy's pen, on page 207 of Miscellaneous Writings, illustrates her attitude toward the world and her deep desire that her followers should be imbued with the same spirit as her own. It bears the impress of her deep, unselfish love for humanity and throws a clear, revealing light upon the innermost spirit and purpose of her life:

"As you journey, and betimes sigh for rest, 'beside still waters,' ponder this lesson of love. Learn its purpose; and in hope and faith, where heart meets heart reciprocally blest, drink with me the living waters of the spirit of my life-purpose to impress humanity with the genuine recognition of practical, operative Christian Science."

Could she speak to-day, in the flesh, it seems as if she might fittingly say, as did Paul:

"I have fought a good fight, I have finished my course. I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."

I.—Some Personal Characteristics.

Mrs. Eddy early displayed that power of compelling obedience which has marked her whole life. She possessed a deeply spiritual nature combined with poetic gifts and a sweet-

ness and amiability which appealed to all her associates and followers. Temperamentally and religiously she was absorbed and in later years was criticized for the atmosphere of seclusion which she wrapped about herself and which it was difficult to penetrate. Those around her did not intrude upon her moods nor force their wishes upon her attention.

There are those who declared her to be a woman of power and of mystery, a seer and prophetess, who lived a wonderful life and did a wonderful work. By others she was held to be a mystic with views of a finer world than lies open to common sight; that she possessed a gifted and poetic nature; that she had a psychic or idealistic temperament, combined with practical business sense and marvelous power of organization. Those who knew her best tell us that she had remarkable personal charm, combined with gentleness, patience, humility and spiritual exaltation; that she came to this age bringing a new evangel to humanity; that her indomitable courage combined with other character gifts would have made her a marked woman in any circle. Still others say that she possessed a spiritual responsiveness which enabled her to rediscover the saving truth of the Master's teaching after it had been long obscured in human consciousness; that she had the capacity to understand and state the principle of this teaching; to awaken confidence through practical demonstration, and to send the word on its mission of healing.

During the sixties Mrs. Eddy, impelled by an experience of the healing Christ in an hour of supreme need, withdrew from society for a period of three years to ponder her mission; to search the Scriptures; to find the Science of Mind that should grasp the things of God, show them to the creature and reveal the great curative principle—Deity. In presenting her message to the world she declared that the Bible had been her only text-book; that the Scriptures had presented a new meaning, a new tongue; that their spiritual signification appeared and that

for the first time she was able to apprehend Jesus' teaching and demonstrations in their spiritual meaning, and thus to demonstrate the principle and the rule of spiritual science and metaphysical healing—*Christian Science*.

She declared that her search for a positive rule was calm and buoyant, not selfish nor depressing. She knew that all action and power belong to God and that cures had been produced in primitive Christianity healing by holy, uplifting faith, and she won her way to absolute conclusions through divine revelation, reason and demonstration. She beheld the reason why the Master did not question those He healed as to symptoms of disease, and why He neither demanded obedience to hygienic laws nor prescribed drugs to support the divine power which heals. Her ability to perceive this she attributes to God, who had been fitting her during many years for the reception of the message and the mission.

She insisted that Jesus demonstrated the power of healing human minds and bodies, but that His power was lost to sight and must again be spiritually discerned, taught and administered according to his command with "signs following"; that its science must be apprehended by as many as believe in and spiritually understand Christ. Jesus' healing, she declares, was spiritual in its nature, method and design. The Master wrought the cure of disease through the divine Mind which gives all true volition, impulse and action, and establishes harmony and health.

Mrs. Eddy's mission to suffering humanity is expressed in the following words quoted from Science and Health:

"I saw before me the sick, wearing out years of servitude to an unreal master in the belief that the body governed them rather than Mind."

"The lame, the deaf, the dumb, the blind, the sick, the sensual, the sinner, I wished to save from the slavery of their own beliefs and from the educational beliefs of the Pharaohs, who to-day as of yore hold the children of Israel in bondage. I

saw before me the awful conflict, the Red Sea and the wilderness; but I pressed on through faith in God, trusting Truth the strong deliverer to guide me into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged."

The mission Christian Science has to perform she expresses in the following words: "Now, as in the time of its earlier demonstration, its mission is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin,—to attest the reality of the higher mission of the Christ-power to take away the sins of the world."

Mrs. Eddy's confidence in the healing power of the Christ-truth as promulgated in Science and Health, was so unbounded as to impel the statement that when scientific religion and divine healing are adopted Christian Science will eliminate sin, sickness and death; that if given a place in our institutions of learning now occupied by scholastic theology and physiology, it will eradicate sin and sickness in less time than the old systems devised for subduing them, have required for self-establishment and propagation. As to her conviction concerning the verity of the Science of Christianity as stated in Science and Health, she says that no human pen nor tongue taught it to her, and that neither tongue nor pen can overthrow it; that, though her book may be distorted by shallow criticism and its ideas be temporarily abused and misrepresented, the Science and Truth therein will remain forever to be discerned and demonstrated. Her confidence in the efficacy of what she teaches is as unlimited as was that of the Master who declared "Heaven and earth shall pass away, but My words shall not."

II.—The Christian Science Text Book.

At Lynn, Massachusetts, one winter evening in February, 1866, Mary Baker Eddy, then forty-four years of age,

was returning with her husband from a meeting of Good Templars, when she slipped upon the icy curbstone and severely injured her head and her spine. She was carried unconscious to the house of a neighbor, where the usual remedies were administered in an endeavor to restore her to consciousness. The accident was so severe that it induced spasms and internal suffering, which neither medicine nor surgery seemed able to reach. The next morning, however, she insisted upon being taken to her home in Swampscott, whether the physicians consented or not. Her removal was accomplished while she was in a partly unconscious state, under the influence of opiates.

Finding no hope of health on earth, she turned to God. On the third day she requested her family to give her the Bible and to leave the room. The book opened at the incident in the New Testament where the healing of the palsied man is recorded. She was able to appropriate the truth which set the palsied man free. Becoming conscious of a divine illumination and ministration, she thereupon arose, dressed herself, and to the utter consternation of all commenced her usual vocation. Her pastor, who had called to bid her farewell before service, returned to find her busy about the house. This immediate recovery gave her a positive conviction that there is a scientific method of obtaining practical results by unswerving dependence upon God. It was the falling apple which led to her discovery of the science of divine metaphysical healing, which she afterwards named Christian Science.

This experience had been preceded by years of invalidism. In her early life she had adopted the Graham system to cure a chronic state of dyspepsia and for years ate bread and vegetables and drank nothing but water. Her dyspepsia increasing, she decided that her diet should be more rigid, and thereafter she partook of but one meal in twenty-four hours, this meal consisting of only a thin slice of bread without water. Her physicians had also recommended that she should not wet

her parched throat until three hours after eating. She passed many years in hunger and weakness, almost in starvation; and then made up her mind to die, having exhausted the skill of the doctor, who informed her that death was her alternative.

The new-born understanding, derived from her remarkable recovery, to which I have alluded, led her to conclude that God did not make dyspepsia, but that fear, hygiene, physiology and physicians had made her a dyspeptic contrary to His commands. From that time forward she took less thought about what she ate and drank, consulted the stomach less and God more about the economy of living, and so recovered strength and flesh rapidly. She learned that food affects the body only as human thinking prescribes; also that thinking sickness makes a sickly body; whereas thinking in God-planned channels reverses the effect of wrong thinking and establishes health.

Since the incident mentioned, forty-four years have elapsed, Mrs. Eddy reached her 90th year of age in unimpaired health, possessed of such mental and physical vigor and strength as to be able to do a work which challenges the wonder and admiration of mankind.

II.

In a plain two-story house in Lynn, not far distant from the sea, there is a little, lonely, very plainly furnished room under the eaves, and lighted by a trap casement window. It is uncomfortably hot in summer and very cold in winter. The stars look into it and one can hear the throb of the ocean. A short stroll from that home brings one to an unfrequented part of Lynn beach. Jutting into the sea is a mass of granite known as Red Rock. Seated here, one may feel the mighty swell of Old Ocean, and may gaze far out upon the broad expanse, to watch the flight of gulls or the course of passing vessels.

As the evening comes on, a gentle haze envelopes the sea,

hints of rose color tint the waves, the twilight deepens and the stars come forth in the lustrous heavens. One may feel the quiet of the hour and the stillness, "soft, silent as the storm's sudden hush," scarcely disturbed by the stir and pulsation of the city, which breaks upon the ear in subdued murmur. Upon this broad sweep of marine panorama, overarched by the luminous sky, the golden rays of the setting sun slowly pale into gray; the ocean wrapped in contemplation, seems vibrating in mysterious unison with nature in worship of the declining sun. Lingering, one may almost hear the music of the spheres and feel a deep sense of peace and the very presence of the Infinite.

"A magical stillness; on earth quiescence profound,
On the waters a vast content,
as of hunger appeased and stayed;
In the heavens a silence that seems
not mere privation of sound
But a thing with form and body,
a thing to be touched and weighed."

—*William Watson.*

A little plainly dressed woman came often to these rocks in the summer of 1875. Gazing upon the outstretched sea, restless and storm-tossed at times, with uplifted thought and quickened spiritual perception, she realized in the scene a meaning which she has voiced in poetic measures:

"And o'er earth's troubled, angry sea,
I see Christ walk,
And come to me, and tenderly,
Divinely talk.

"Thus Truth engrounds me on the Rock
Upon Life's shore,
'Gainst which the winds and waves can shock,
Oh, nevermore!"

—*Miscellaneous Writings, page* 397.

In such supreme moments, in transcendent mood, there came to her visions of a fairer world than this material earth, a realm of finer forces and skies with wider horizon. Here, in the gathering twilight there came the sound of "gentle stillness." Here, like the prophets of olden time, she communed with God; to her there came the inrush of divine illumination and inspiration.

On the jutting rocks of Lynn beach, and in her little attic room on Broad street, in hours of spiritual exaltation, this woman toiled with patience and unflinching determination, sustained and guided by the divine wisdom and strength, that "through divine revelation, reason and demonstration" she might give to the world the doctrines contained in her book, *Science and Health, with Key to the Scriptures.* In that little attic room, during the summer of 1875, she completed the manuscript and, later in that same year, published the first edition of one thousand copies. To its preparation she gave nine years of her life, years filled with unremitting toil and sacrifice, and almost hopeless struggle.

Concerning her choice of a name for the book, Mrs. Eddy gives us a glimpse of her experience in the following illuminating passage condensed from her Miscellaneous Writings:

"Six weeks I waited on God to suggest a name for the book I had been writing. The title Science and Health came to me when the steadfast stars watched over the night and when slumber had fled. I arose and recorded the hallowed suggestion. The following day I showed it to some of my literary friends, who advised me to drop both book and title. To this, however, I gave no heed, feeling sure that God had led me to write that book, and whispered that name to my waiting hope and prayer. It was to me the still, small voice that came to Elijah after the earthquake and the fire."

During these nine years she had also labored in almost heart-breaking isolation and opposition to give to the world

the metaphysical system of healing, contained in her book, and to demonstrate the Divine Principle in the healing of the sick. She insisted that a more practical Christianity, demonstrating justice and meeting human want in sickness and in health has been knocking at the door of the age; she declared that she had demonstrated through Christian Science, by practical tests, that Truth has lost none of its divine healing efficacy, even though centuries have passed since Jesus practised the rules on the hills of Judea and in the valleys of Galilee.

Mrs. Eddy traveled no flowery paths of ease in her efforts to promulgate her doctrines or to demonstrate the principle of healing as taught in her book. The little home in Lynn, instead of becoming as she had hoped when she bought it, a refuge from boarding house infelicities, a haven of security, free from the distractions of worldly interests, became a very storm centre. There she encountered agitation and discord among her students, malicious interference of those she regarded as friends, the disaffection and withdrawal of a large group of her followers and the failure of the second edition of her book. Concerning this period she has written: "to preserve a long course of years, still and uniform, amid the uniform darkness of storm and cloud and tempest, requires strength from above—deep draughts from the fount of Divine Love—the spiritual glow and grandeur of a consecrated life, where dwelleth peace, sacred and sincere, in trial and triumph."

III.

Inception of the Christian Science Church.

Four years after the first edition of *Science and Health*, in the spring of 1879, a little band of twenty-six "earnest seekers after truth" met under the leadership of this heroic woman. They had all been members of evangelical churches, but had become students of the doctrines laid down in *Science*

and Health, with Key to the Scriptures, and had become known as Christian Scientists. The purpose of this gathering was to organize a church that should "commemorate the words and works of our Master," and be without a creed. It undertook, against the most tremendous odds, the seemingly impossible task of establishing a religious organization that should reinstate primitive Christianity and restore the lost element of healing, which Jesus, the apostles and early followers had practised, despite the fact that this healing power had been absolutely lost to orthodox Christianity for seventeen centuries.

The text-book of this church was to be the Word of God, as contained in the Holy Scriptures, with *Science and Health* as the key to its spiritual interpretation. The church was to be built "on the Rock Christ Jesus, even the understanding and demonstration of Divine Life, Truth and Love, healing and saving the world from sin and death, thus to reflect in some degree the church universal and triumphant." Its chief corner-stone is *Christian Science,* as taught and demonstrated by the Master, even that Truth which casts out error, heals the sick and restores the lost Israel, for "the stone which the builders rejected, the same has become the head of the corner."

The Christian Science Church began its career in a world full of materialism, in the face of an orthodox Christianity which for centuries had taught that Jesus healed disease on a miraculous basis and that such healing was for his time only; an orthodoxy which had deliberately ignored the command Jesus gave His followers to heal the sick by the same means which He employed, i. e., by the power of the Divine Mind. The church was opposed by a priesthood and ministerial class which rejects the present possibility of healing works and resorts to materia medica in case of illness; which maintains the reality of sin and suffering as God-ordained necessities in human experience; which clings tenaciously to the belief that sickness, sorrow and death are within the compass of divine

economy, and for an infinitely good purpose; and which resents any interference with its cherished beliefs, creeds or dogmas as offensive both to itself and to God.

Ridiculed, abused and misrepresented by both pulpit and press, this little band of followers, under the inspiration and leadership of a devoted woman, undertook the seemingly impossible task of inaugurating a new religion whose text-book contains doctrines which antagonize not only the philosophic but the scientific and the religious teachings of the ages. For this little body of believers to challenge the world to battle over the issues formulated in that book and over the works of healing the sick, destroying evil and revealing universal harmony, was apparently to invite an ignominious defeat. This religious movement was to encounter not only the opposition of church and state and the hostility of the press, the clergy, the medical professor, and philosophic writers, but to suffer from internal troubles and defections and to be unmercifully criticized, abused and misrepresented.

It was a movement utterly insignificant in its beginnings. In fact, the undertaking was termed the rankest religious lunacy of any age, and was characterized as the product of a disordered mind. Its followers were described as dupes and devotees of a metaphysical witch and siren, false to Jesus' teachings. It is small wonder that the world looked on in derision; that it ridiculed these so-called vagaries of a woman's brain and predicted an early collapse of this new religious movement.

That Mrs. Eddy was prepared, in a measure, for the bitter hostility, persecution and abuse which she had to endure as the founder of Christian Science, is evident from the following prophetic extracts from her writings:

"Christian Science and the senses are at war. It is a revolutionary struggle. We have already had two in this nation and they began and ended in a contest for the true idea—for

human liberty and rights. Now cometh a third struggle for the freedom of health, holiness and the attainment of heaven.

"Because the Science of Mind seems to bring into dishonor the ordinary scientific schools, wrestling with material observation alone, this science has met with opposition; but if any system honors God, it ought to receive aid, not opposition, from all thinking people. And Christian Science does honor God, as no other theory honors Him; and it does this in the way of His appointing, by doing many wonderful works through the Divine name and nature."

IV.

THE CHRISTIAN SCIENCE CHURCH SYSTEM OF GOVERNMENT.

ONE pauses to marvel at the courage and the genius of the woman who has been able to build up a religious organization, in which unity of doctrine is paralleled by remarkable unity of discipline and whose system of government is the most perfectly devised, closely guarded and smoothly working of any church in the world. How she did it is now a matter of history, which we may profitably study as to some of its features.

First to be noted is the fact that the church is undenominational. It has no distinctive theological creed, but is welded into a harmonious whole by the adoption of certain religious postulates or tenets, as they are called; tenets which form the church platform and command the acceptance of every member. They were drawn up by Mrs. Eddy, and each branch church and society accepts them as the profession of its religious faith and doctrine. There are no sects or schisms in the Christian Science Church. The tenets are given in Science and Health as follows:

1. As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal life.

2. We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness.

3. We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished as long as the belief lasts.

4. We acknowledge Jesus' atonement as the evidence of divine efficacious Love, unfolding man's unity with God through Christ Jesus the way-shower; and we acknowledge that man is saved through Christ, through Truth, Life and Love, as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death.

5. We acknowledge that the crucifixion of Jesus and his resurrection served to uplift faith to understanding eternal Life, even the allness of Soul, Spirit and the nothingness of matter.

6. And we solemnly promise to watch and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just and pure.

The rules and regulations of the church comprised in the Church Manual in the form of by-laws cover the whole system of government. They were drawn by Mrs. Eddy from time to time as occasion required. In general they outline the details of qualification for membership, officers' duties, meetings, services, guardianship of funds, teaching of Christian Science, guidance of members, discipline and obedience, organization of branch churches, publishing society, board of education, board of lectureship, association of teachers, missionaries, committees on publication, reading rooms, church building, etc.

These by-laws are unique in the history of organized religious bodies and in the further fact that they are the work of one person whose position is loyally accepted as the founder and head of the Christian Science Church. They originated, Mrs. Eddy states, "not in solemn conclave as in ancient Sanhedrim. They were not arbitrary opinions nor dictatorial demands, such as one person might impose on another. They were impelled by a power not one's own, were written at different dates, and as occasion required. They sprang from necessity, the logic of events,—from the immediate demand for them as a help that must be supplied to maintain the dignity and defence of our cause; hence their simple, scientific basis,

and detail so requisite to demonstrate genuine Christian Science, and which will do for the race what absolute doctrines destined for future generations might not accomplish."

Through these by-laws each church retains its individual independence in the conduct of its own affairs. Centralized ecclesiastical paternalism or domination is made practically impossible by the following rule of the Manual of the Mother Church:

"The First Church of Christ, Scientist, in Boston, Mass., shall assume no general official control of other churches of this denomination; and it shall be officially controlled by no other church.

"This is the denominational rule of Christian Science. Each Church of Christ, Scientist, shall have its own form of government."

It may be said, however, that Mrs. Eddy is not a believer in material organization as expressive of the real Christian compact, which is love. "The church," she declares, "is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick."[1]

She also writes, "It is not indispensable to organize materially Christ's church. It is not absolutely necessary to ordain pastors, and to dedicate churches; but if this is done, let it be in concession to the period, not as a perpetual or indispensable ceremonial of the church. If our church is organized, it is to meet the demand, 'Suffer it to be so now.' The real Christian compact is love for one another. This bond is wholly spiritual and inviolate."[2]

Of the church universal, Mrs. Eddy writes: "The Church,

[1]Science and Health, page 583.
[2]Miscellaneous Writings, page 91.

more than any other institution, at present is the cement of society, and it should be the bulwark of civil and religious liberty. But the time cometh when the religious element, or Church of Christ, shall exist alone in the affections, and need no organization to express it. Till then, this form of godliness seems as requisite to manifest its spirit, as individuality to express Soul and Substance."[1]

Mrs. Eddy's views concerning the ministerial profession and preaching services are equally pronounced. They are expressed in a most daring innovation, no less than the abolition of all priestly functions in the services of the church. The Christian Science Church has no ministers nor professional expounders of the word of God. In Article XIII, Section 1, of the By-Laws, Mrs. Eddy ordains the Bible and Science and Health with Key to the Scriptures as Pastor over the Mother Church and the branches and declares that they will continue to preach for the church and the world.

"It is true," she declares, "that I have made the Bible and Science and Health with Key to the Scriptures, the pastor for all the churches of the Christian Science denomination, but that does not make it impossible for this pastor of ours to preach.

"To my sense, the sermon on the mount, read each Sunday without comment and obeyed throughout the week would be enough for Christian practice. The word of God is a powerful preacher, and it is not too spiritual to be practical, nor too transcendental to be heard and understood.

"Whoever saith there is no sermon without personal preaching, forgets that Christian Scientists do not, namely, that God is a person and that we should be willing to hear a sermon from this personal God."

While stately edifices in many places mark the onward march of the Christian Science Church, they are regarded as but the type and symbol of the universal Christian church.

[1]Miscellaneous Writings, page 145.

They are erected to the glory of God, and represent the willing offerings and sacrifices of thousands of believers who have been benefited by Christian Science. In general structure the Christian Science Church follows closely the system of government adopted by our American commonwealth, viz., a federation of states individually related to the central government Federal authority over the whole union and local sovereignty over the individual states are shown to be not only non-antagonistic, but mutually strengthening and jointly operative. This principle and rule are exemplified in the formation and progressive development of the Christian Science Church.

The branch churches have their own rules and by-laws as local needs demand. They discipline their own members, maintain their own churches and organizations, and support the general cause and the general church. As perhaps a majority of branch church members are also members of the Mother Church, they come under the rules of membership of this church as set forth in the Manual, in the same way that the resident of a particular state or territory of the American union is subject not only to state and territorial law, but to that of the National constitution as well.

Attendance at the public services, educational lectures given by the authorized lecturers, the study of the Text Book, the publications of the Christian Science Publication Society and Mrs. Eddy's writings, are the methods relied upon for the spread of the movement. All these avenues of numerical accession are normal ones and at no point approach revivalistic or sensational methods, rather are they self-sustained and representative of a religion of works.

Christian Science embraces a large body of practical Christian workers, including teachers, lecturers, publication committees, readers, and practitioners of Christian healing. It has no exclusive priesthood or separated ministry. The two church readers for each church, usually a man and a woman

elected from the ranks of the local church membership for a period of three years, are not eligible to re-election. The same applies to the board of trustees, each member of which can serve only a three-year term. This guards effectually against the building of a personal control in the affairs of the church.

In the *Christian Science Sentinel* of May 22, 1909, Mrs. Eddy further confirms the freedom of local government by a brief and significant proclamation, as follows: "In Christian Science each branch church shall be distinctly democratic in its government. It has been well said that of all the different forms of government which have existed, a democratic government, on the plan of that which has been established in the United States, is believed to be the best adapted to secure the liberties of a people and to promote the general welfare."

In Christian Science a higher law than any ever instituted by man is made the basis of the government of the church. It is stated in Science and Health, page 106, as follows: "God has endowed man with inalienable rights, among which are self-government, reason, and conscience. Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love." The Christian Science ministry is therefore a lay ministry; the church services are not realistic but congregational and uniform in procedure and character. At each Sunday service the following explanatory note is read by the First Reader before beginning the lesson-sermon:

"The canonical writings, together with the word of our text-book, corroborating and explaining the Bible texts in their spiritual import and application to all ages, past, present and future—constitute a sermon undivorced from truth, uncontaminated and unfettered by human hypothesis, and divinely authorized."

The lesson-sermons are arranged by a Bible lesson committee appointed by the authorities of the Mother Church. They

are on selected subjects, consist of passages from the Bible, with correlative passages from the Christian Science Text-Book, and are read from the pulpit by the two readers. Simplicity and impersonal instruction are thus secured and the dangers of listening to mere opinion and personal deduction are averted.

Instead of the customary doxology of orthodox Christianity, the closing exercise consists of the repetition of what is termed the Scientific Statement of Being, followed by the first three verses of the third chapter of St. John's first Epistle, and a benediction quoted from the Bible. Taken together they constitute an impressive conclusion of the services. The Scientific Statement of Being and the verses from St. John which follow are the very essence of Christian Science.

"There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual."[1]

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure."[2]

The observance of the Sacrament or Lord's supper differs from the practice of other religious denominations in being a commemoration not of Jesus' last supper with the disciples, but of the breakfast after the ascension. The Passover, which Jesus ate with His disciples on the night before His crucifixion was a sad supper which closed forever Jesus' concession to ritualism. The Christian Science communion service commemo-

[1]Science and Health, page 468.
[2]1st John III, 1-3.

rates the spiritual meeting of the Saviour and the disciples after the resurrection in the bright morning hours on the shores of the Sea of Galilee, and the morning meal which they shared in the dawn of a new light. The service is without the use of material emblems. It is wholly spiritual. "If Christ, Truth, has come to us in demonstration, no other commemoration is requisite, for demonstration is Immanuel, or *God With Us;* and if a friend be with us, why need we memorials of that friend?"[1]

In that service, Christian Scientists "bow before Christ, Truth, to receive more of his reappearing and silently to commune with the divine Principle, Love. They celebrate their Lord's victory over death, his probation in the flesh after death, its exemplification of human probation, and his spiritual and final ascension above matter, or the flesh, when he rose out of material sight."[2]

Like the Communion Service, so with the Baptismal Service. There is no provision in the church order of service for observance of the rite of baptism by outward forms, either by sprinkling or by immersion. Baptism is defined as a spiritual or new birth, and is interpreted as a purification from error. "The baptism of Spirit, washing the body of all the impurities of the flesh, signifies that the pure in heart see God and are approaching spiritual life and its demonstration."[3]

Mrs. Eddy's teachings on the subject of audible prayer are outlined at length in the first chapter of the Christian Science Text-Book. In the Christian Science services, both on the Sabbath and on Wednesday evenings, no audible prayers except the Lord's prayer are offered, but provision is made for silent prayer as a regular part of the exercise.

The position of the Church Reader is a revival of an ancient church office. The Christian Science Church maintains

[1]Science and Health, page 34.
[2]Ibid, page 35.
[3]Ibid, page 241.

no choir. Its musical services are rendered by a soloist, the organist and the congregation. Twenty-six lesson-sermons are taken for the twenty-six Sundays of the first six months of the year. Each of these is made up of a Golden Text, a selection from the Scriptures for responsive reading, and correlative passages from the Bible and Science and Health. These selections are read alternately by the Second and the First Readers, respectively, without comment. The same subjects are repeated for the closing six months of the year, but with different passages from the Bible and Science and Health. This is the uniform service of the Christian Science Church throughout the world.

The fact that the lesson-sermon is studied at home each day of the week, preliminary to the Sunday services, warrants the remark that nothing in any other religious denomination approaches this simplicity and unity of service and thorough study of the Bible by the membership.

The mid-week testimony meetings of Christian Scientists are led by the First Reader. Those who have been healed or who have been transformed or reformed by Christian Science influences bear testimony with grateful hearts to these benefits. These mid-week services are filled with Christian Scientists and others interested. The attendance equals and in many cases exceeds the attendance at the Sunday services. Church sittings are free to all. The Sabbath morning service affords the remarkable spectacle of churches often crowded to their fullest capacity, to hear a simple lesson-sermon, without a preaching service and with an absence of elaborate musical programme, oratory or sensationalism. More remarkable still, the same simple service is repeated in the evening to the same body of earnest Christian students.

The Christian Science Church maintains between five hundred and six hundred free reading rooms, besides an extensive system for the free distribution of Christian Science literature.

CHRISTIAN SCIENCE SYSTEM OF GOVERNMENT

Christian Science has not only a simple democratic foundation; it represents the application, on a large scale, of the methods and means of the early church to the needs of humanity as these exist to-day. In its inception and development the founder has nowhere better displayed her genius than in her choice of the best features of other Christian denominations and in her ability to create and organize a Christian brotherhood, analogous to the apostolic church, that should be democratic, independent, congregational. "It is cemented together," says Carol Norton, "not by dogma, organic authority, or officialism, but by the tenets of a common faith and the scientific unity deduced from an exact metaphysical premise and its resultant proof. Creed, form, ceremony, and traditional ecclesiastical authority find no place in the religion of Christian Science; and its founder and all authorized teachers place no stress on materialistic, philosophical speculation, or guessing, in the realm of its curative therapeutics. It is an exact mental science, and as such proves itself."

A distinguishing feature of the membership of the Christian Science Church is loyalty to the founderof the Church and to the regulations for personal guidance which the by-laws prescribe. These by-laws, it may be remarked, form a code of Christian living which finds an astonishing degree of conformity in the lives of Christian Scientists.

In the face of widespread misrepresentation and persecution, Mrs. Eddy has inculcated the spirit of non-resistance according to the standards of Jesus. A policy of non-retaliation marks the ways and means of establishing Christian Science. The following church by-laws from the Manual illustrate this point:

"A member of this church shall not publish nor cause to be published an article that is uncharitable or impertinent towards religion, medicine, the courts, or the laws of the land."

"Neither animosity, nor mere personal attachment, should impel the motives or acts of the members of the Mother

Church. In Science, divine Love alone governs man; and a Christian Scientist reflects the sweet amenities of Love, in rebuking sin, in true brotherliness, charitableness, and forgiveness. The members of this church should daily watch and pray to be delivered from all evil, from prophesying, judging condemning, counseling, influencing or being influenced erroneously."

The second, a rule for motives and acts, is required to be read at each service on the first Sunday of each month in the Mother Church and the branch churches:

"He who dated the Christian era is the ensample in Christian Science. Careless comparison, or irreverent references to Christ Jesus is abnormal in the Christian Scientist, and is prohibited. When it is necessary to show the great gulf between Christian Science and theosophy, hypnotism or spiritualism do it, but without hard words. The wise man saith, 'A soft answer turneth away wrath.' However despitefully used and misrepresented by the churches or the press, in return employ no violent invective, and do good unto your enemies when the opportunity occurs."

The last rule is made so imperative that any departure from it disqualifies a member for office in the church or the Board of Lectureship and renders him liable to discipline and possibly dismissal from the Mother Church.

The financial plan of maintaining the Mother Church is the perfection of democratic simplicity. It calls for a regular contribution of only $1.00 per annum from its membership. This method obviates the necessity of begging appeals for funds. It lays no onerous burdens upon a few, but gives each member an opportunity to contribute to the financial support of the church in a manner that involves no hardship.

The fraternal spirit among Christian Scientists is a distinguishing feature of the Church. In no ethical or brotherhood society and in none of the orthodox churches is this spirit so noticeable or characteristic. The institution of a body of Christian Science practitioners connected with the several

churches whose names and addresses are published monthly in the *Christian Science Journal,* put Christian Scientists in touch with every local church and society in the world. In case of removal to a different city it establishes a bond of unity and a spirit of helpfulness which ties all Scientists together and makes them one body of believers,—fellow-members and fellow-worshippers.

V.

SIMILARITY BETWEEN THE PRIMITIVE CHRISTIAN CHURCH AND CHRISTIAN SCIENCE.

THE early Christian church was a society; a free and ordered brotherhood; a true democracy. It was founded upon the teachings of Christ Jesus, the greatest socialist who ever lived. The society Jesus formed had no recognition, place nor permanency for sorrow or suffering as irremediable phases of human existence or as realities of being. His healing ministry was a demonstration of the fact that they were no part of God's creation. Every evil he sought to remove; every disease he loved to heal. His whole aim was to inculcate the understanding which could, and so far as He was understood, did eliminate them.

The highest possible ethical ideal or standard of conduct, love for humanity, was the foundation and the superstructure of the early Christian church. It promoted the general welfare; it made the concern of the individual the concern of the whole community; it established an equality of possession and of ministry to each man's needs; it brought healing to the sick, and satisfaction to mind and heart; it proclaimed the kingdom of heaven as a condition at hand, and not as belonging to a distant and uncertain future. Its relation was not merely a relationship to God; it included relationship to men, a fellowship, and brotherly compassion which made its ministry to others' needs expressions of the love of God, dwelling in its adherents. It was a religion the poor man could understand; it was a new expression of fraternity, of real democracy; it expressed the spirit of cooperation in which the interest of the individual was the interest of the whole. Socialism can find

no higher content of life than those ideals which were realized by the Christian society which Christ Jesus established on earth.

Jesus instituted no form of church government, nor do His teachings afford any sanction for the establishment of a priesthood or ministerial class. He made no provision for the divine influence to be conveyed from one human being to another, but taught that "God is a Spirit: and they that worship Him must do so in spirit and in truth." He instituted no special inclusive character of ecclesiastical priesthood as an instrument or vehicle of divine mercy. Nor did he provide for a corporate and divinely organized church having a monopoly of the Holy Ghost, with a set of officers who should direct its affairs. The institutional life of the apostolic church was of the most rudimentary character.

If we turn to the religious history of the centuries that have elapsed since Anno Domini one, we find that the nearest approximation to the spirit and life of the early Christian church is afforded by the Christian Science Church, wherein is found the largest degree of freedom from the trammels which organized Christianity has accumulated during the past seventeen centuries. In general structure the Christian Science church closely resembles that of the primitive Christian church, and like the early church "possesses one and the same faith throughout the whole world." The early Christian church was imbued with a living faith in God, and Christ Jesus, by whose teachings it was bound together by simple ties of fellowship and Christian accord and activity. It was a society which linked together its members by the mystic tie of spiritual communion; a church in which Christ was the divine authority and over which he reigned. Like it Christian Science exhibits a religious faith, which binds its followers all over the world in true Christian fellowship, a faith that is instinct with vitality and is the inspiration of its religious life and activity.

ALTAR FIRES RELIGHTED

The tenets of the Christian Science church leave no room for theological bickering, for a multitude of warring sects, or for a confusing clash over doctrines, dogmas, creeds or questions of apostolic succession. Christian Science under the inspiration of a leader who has followed the guidance of the Holy Spirit finds the truth in the teachings of Jesus. It is striving to do that which the Master and his apostles taught. Its system of doctrine is based upon the inspired word of God and is limited to the express statement of Holy Scriptures, free from later partisan and theoretical accretions. It lays no requirements upon its followers for a verbal subscription to theological formulas and traditions, which are mere husks and shells that, to use the language of a religious writer, "ultimate in a dyspeptic and diseased Christianity." It insists upon the truth, the whole truth, and nothing but the truth; for therein alone is peace and unity.

"Christian Science," declares the founder, "honors God, as no other theory honors Him, and it does it in the way of His appointing, by doing many wonderful works through the divine name and nature. . . . Christianity will never be based on a divine Principle and so found to be unerring, until its absolute Science is reached. When this is accomplished, neither pride, prejudice, bigotry, nor envy, can wash away its foundation, for it is built upon the rock, Christ."[1]

On this basis Christian Science is reconciling Jew and Christian as the early church united Jew and Gentile, bond and free, for it is the operative ethical principle which binds Old and New Testaments in indissoluble union. It furnishes a basis upon which labor and capital may be reconciled and opens the way to the solution of the economic and industrial difficulties with which the success of organized Christianity in our day is so inextricably involved. On its platform of Christly love and good works it will persuade the heathen world that Christianity is something more than an imposition of eastern man-

[1]Science and Health, page 484.

ners and an alien civilization upon an unwilling Orient, just as the early church softened and moulded the life in Rome. It is slowly but surely knitting together all nations and races in a catholicism which will ultimately realize those highest ideals of Christianity which with prophetic discernment, Professor Briggs so eloquently describes as the one Catholic church which will speedily draw all mankind into the kingdom of our God and Saviour.

The primitive Christian church was a new religious movement, a great and living faith, a new expression of true religious fraternity and Christian fellowship. It fulfilled its Founder's command to preach the gospel, to heal the sick and to establish the kingdom of heaven upon earth. In it the basis of union was a changed life and the preeminence of spiritual gifts over official rule; the equality of all Christians except as the well-ordering of the community required a division of functions. The real source of this organization was inward and spiritual, or to quote Professor E. C. Moore, "the original Christianity was an enthusiasm, an inspiration, an idealism for which no organization was needed." Like it the Christian Science church is a lay member's church, in which equality of spiritual gifts and functions find its best expression.

The simplicity of the religious services of the early church is paralleled by the quiet yet deep enthusiasm of the Christian Science body, the association of believers held together by a spirit of Christian unity and a common hope. Both churches are distinguished by the spirituality of their teachings and by the exercise of the healing power of the gospel of Christ Jesus. This spiritual fervor to-day lightens the burdens of men, recreates social conditions and introduces that democracy of spirit and the law of loving fellowship which marked the early Christians.

The early church made no distinction between Jew and Gentile. Jesus' gospel was to be preached to every creature and all were welcome to its fellowship. It held, as Peter exclaimed, that "God is no respecter of persons: but every nation that feareth before Him and worketh righteousness, is accepted with Him." Christian Science measures up to this standard: it is a universal religion. It appeals to all classes and conditions of men. Its clientele is the human race.

In an age when Protestant confessions of faith have been generally cast aside as inadequate, and the movement for revision of old, and the establishment of new creeds, persists in spite of every obstacle and every resistance; in an age when the current of thought at work during our century is working now more powerfully than ever, it must be evident to all who know, that in a very few years, as Professor Briggs has justly remarked, not a single Protestant or Catholic confession of faith will retain binding authority in any denomination. It is in this age that Christian Science presents its platform of religious belief, identical with the verities of the Christian religion as expressed in the Apostles' and the Nicene creeds as originally understood and applied.

The Christian Science tenets and the healing ministry furnish a basis of faith and works upon which Jew and Gentile, Evangelicals, Catholics, Churchmen, Atheists, Greeks, Orientals and Rationalists, not merely may be but are being bound together in Christian fellowship. Christian Science rises in a pyramid of grace above the tombs of dead theories and parties and dreary wastes of human speculation. Its fundamental propositions are that God is infinite Truth, Life and Love, and that man is a spiritual creature made in God's image and likeness. It is based on the Ten Commandments, the Sermon on the Mount, the Lord's Prayer and the Ninety-first Psalm. Its teachings admit no reality to evil, sin or death, as a part of the spiritual universe, in which God is all in all and man is His

image and likeness. It overturns "the whole dark pile of human mockeries" raised by a false scholastic theology whose teachings have ever been a dispensation of despair which for centuries has rested like a pall upon the race.

Christ Jesus demonstrated the powerlessness of sin, sickness and death. His mission was to destroy the works of the devil and to bring life and immortality to light. "Christianity as Jesus taught it was not a creed, nor a system of ceremonies, nor a special gift from a ritualistic Jehovah; but it was the demonstration of divine Love casting out error and healing the sick, not merely in the name of Christ, or Truth, but in demonstration of Truth as must be the case in the cycles of Divine light.[1]

[1]Science and Health, page 135.

VI.

SPREAD OF THE MOVEMENT.

THE first Christian Science church building was dedicated at Oconto, Wisconsin, in 1887. Twelve years later there were twenty incorporated churches and ninety societies. The *Christian Science Journal* of October, 1910, publishes the addresses of 1,236 churches and societies, a gain of 1,126 churches and societies, or at the average rate of 102 per annum for the past eleven years, within a fraction of two for every week in this entire period.

No statistics are available from which to arrive at the value of the Christian Science church property. The extension to the Mother Church in Boston was completed at a cost of $2,000,000. The First Church in New York City cost $1,250,000, the Second Church $1,000,000. Chicago has a number of costly churches. The aggregate amount of investment in Christian Science places of worship, it is safe to say, would aggregate from $25,000,000 to $28,000,000. The remarkable growth which this indicates has been attained without recourse to sensationalism or proselyting or the maintenance of an expensive preaching force. The Christian Science church does not indulge in fairs, and supports no expensive choirs. It makes no attempts to fill the role of purveyors to the public, or to furnish musical entertainments and prayer services in competition with the theatre, lecture-room, or concert hall. The avenues of accession adopted are normal ones. They do not approach what may be termed revivalistic or sensational methods, but are self-sustained and representative of a religion of works.

SPREAD OF THE MOVEMENT

No church buildings are allowed to be dedicated unless wholly free from debt. The wisdom of this rule will be amply vindicated when one realizes the struggles of burdened orthodox Christian congregations to pay the interest on the debt which hangs over the church, and the rejoicing when after many years the point is reached when the mortgage is paid and a bonfire started with the cancelled papers amid loud acclaim.

The movement has not been confined to any particular State or section of this country. Christian Science churches and societies are to be found in every state and territory in the Union. Elsewhere on this continent, as well as abroad, progress has been widespread, as the following list will show. Christian Science has gained a foothold in

Quebec
Ontario
New Brunswick
Saskatchewan
Nova Scotia
Alberta
British Columbia
Manitoba
Bahama Islands
Panama Canal Zone
Argentine Republic
Italy
Philippine Islands
Sandwich Islands
Norway
Argentina, South America
Mexico
England
Scotland
Wales
Ireland
Guernsey Channel Islands
France
Germany
Holland
Norway
Switzerland
China
Australia
New South Wales
Transvaal

In all these countries Christian Science has either an incorporated church or a society in process of being formed into a church.

ALTAR FIRES RELIGHTED

Speaking of the growth of the movement in England, Frederick Dixon, writing to one of the English periodicals, says:

"There is one fact with respect to the Christian Science movement which no reasonable person has ever been known to question. It is that it is always gathering force with the most amazing persistency, and yet without the aid of any of those proselytizing methods which for centuries have been regarded as inseparable from a successful religious propaganda. Fourteen years ago the entire 'outward visible sign' of the movement in the United Kingdom could have been discovered in a tiny meeting of some half score of persons in a little west-end London flat. To-day that meeting has not only burst its original confines, it has gathered such momentum that the teaching which inspired it has permeated the religious and social life of the whole kingdom, and is flowing with the placid force of some great river through the whole empire."

There are no available statistics that will indicate the exact membership of the 1,236 churches and societies. This is in conformity with the provisions of a By-Law of the Mother Church which reads as follows: "Christian Science shall not report for publication the number of the members of the Mother Church, nor that of the branch churches. According to the Scripture they shall turn away from personality and numbering the people." Therefore the Christian Science authorities do not publish statistics of membership. The figures given by Dr. Carroll, a church statistician, are necessarily little else than mere guesswork. Assuming an average of two hundred members for each of the churches and societies the total membership would aggregate about 250,000. Recent estimates place the figure at 320,000.

There is necessarily a degree of uncertainty as to how far the Christian Science movement has penetrated society, since there are large numbers of people who, while interested in the movement and attending service, are unwilling to announce their allegiance to the cause or to appear openly identified with Christian Science. But taking the aggregate estimated mem-

bership and following at a ratio similar to that adopted by the early Methodist church, this would give Christian Science a present following of about 1,750,000 to 2,000,000. According to a memorial presented at Conference, the early Methodist church claimed a following of 1,000,000, on an official membership of 140,000. The celebrated alienist, Alexander Allen Hamilton, who spent some time at Pleasant View not long ago, placed the Christian Science following at 800,000; some have estimated it at 1,500,000; others at still higher figures.

Taking into account the healing work of Christian Science practitioners, as evidenced by the enormous number of cures which these practitioners have effected, there is little doubt that Christian Science has in process of assimilation a prodigious following, independent of the following and connections which directly arise from the present Christian Science membership. It is impossible to estimate this outside following, except in a most general way. The cures accomplished are the most effective and powerful propaganda of Christian Science; they number, in the aggregate, hundreds of thousands and thus serve continually to extend the sphere of influences of the movement. The outside following may be variously estimated at 400,000 to 500,000 people. It may, therefore, be safe to say that at present Christian Science has a membership and a following of about 2,000,000 to 2,500,000.





Part 3



"The world is weary of new tracts of thought
that lead to naught.
Sick of quack remedies prescribed in vain
For mortal pain;
Yet still, above them all, one Figure stands,
With outstretched hands."

I.

MATERIALISM: THE BANE.

I.

EGEL, the German philosopher, held that all true progress, or, in other words, "The Consummation of the te End," consists in the removal of the illusions which uman mind has created. Another great German philoso- Immanuel Kant, declared that the sole use of philosophy t so much the discovery of truth, as the prevention of , and says, "I had to destroy [sham] knowledge to make for rational faith." He distinguishes between human :standing and divine understanding; between the divine ıly real mind, and the false human or mortal mind; be- ı human speculation and divine revelation. In so doing s rendered the greatest possible service to religion.

autama, the Buddha, taught that ignorance is the cause l the evil in the world. It is the fruitful soil from which gs the fear-thought which has fettered human capacity held mankind in bondage for ages. By fear I do not that sort of fear which is largely a physical trouble rather a feeling. The bravest of men have known what this of fear means. "A coward is he," said Marshall Ney, boasts that he was never afraid." The story is told of ıng soldier who, after a battle was questioned by the ıel and confessed that he had been much alarmed, "but," lded, "I had my orders." The Colonel replied: "You frightened but you did your duty nevertheless. You are ve man."

ear on its physical side is an apprehension of personal :r. It always implies the consciousness of danger and

the refusal or moral impossibility to face that danger. But fear which has its roots in sheer ignorance is the most deadly and widespread form of fear, far exceeding the physical fear or apprehension of recognized dangers which can be partially, if not wholly, overcome by force of will, the forgetfulness of self, or the sense of duty. Fear which is born of igorance is Homer's "doleful prophet of ill." It has found honor in every country and immortality in every land. The suggestions and forebodings of this calamity-prophet acquire a thousandfold greater power because of the secret fears which materialism has planted in the human heart. It is this sort of fear which makes us pessimists instead of optimists; which creates a brood of morbid apprehensions that not only fill our sleeping but our waking hours with visions of dire impending ills and robs us of both physical and mental strength.

Fear takes elasticity out of the step and courage out of the heart; it wrinkles the brow, saddens the countenance, and robs the cheek of its bloom. It is at the bottom of the worry, anxiety and timidity which comes into our life. It creates the thousand and one subtle apprehensions, anxieties and morbid forebodings which blight the soul of man. It induces the attitude of mind which keeps one on the lookout for evil instead of good and leaves man subject to the assaults of doubt, misunderstanding and discouragement. "Fear," says Horace Fletcher, "is an acid which is pumped into one's atmosphere. It causes mental, moral and spiritual asphyxiation and sometimes death; death to energy and all growth."

Fear plants the thought of old age in the human breast before the time and thus enfeebles the frame, weakens the voice, palsies the limbs and robs life of that serenity and comfort which should be the accompaniments of a beautiful old age, retaining to the last the brightness and sprightliness of its earlier years. It puts its withering touch on hope, aspiration, anticipation and the higher ideals of life. It points down-

ward and not upward; it plants an open grave in the pathway of every human being. To the despairing it offers the pessimist's outlook upon life. To every burdened soul it brings naught of cheer and help, only the subtle and dismal suggestion, "Is life worth living?" and so paralyzes the heart, from which courage and hope should never depart.

"Of all negative conditions the race is subject to, fear is the greatest. We are born cowards. Our mothers feared for us before we were born. We came into earth-life with a wail of fear. All who had anything to do with us feared something evil would happen to us. They were afraid we would catch cold, or the measles, or the whooping cough, or diphtheria, or die of summer complaint. Somebody feared all the time that we would get scalded or frozen, or fall out of bed, or downstairs, or into the well.

"When we were old enough to be afraid we feared our parents, our teachers, the minister, the dark, the devil, and even feared God, whom St. John says is love. Later, we were afraid of failure in business, of fire, afraid the election would start someone tinkering with the tariff or our blessed money system. We were afraid on land or sea, or of fire or water, cold and heat, wind and hail, lightning and cyclone, earthquake and tidal wave, and yet we wonder why there are so many sick people. But the silliest of all fears is the fear of microbes."[1]

II.

The body is a phenomenon of thought and it faithfully reflects our habitual attitude of mind or our mental condition. Free the mind from harassing fears, give free rein to hope and aspiration and the body would come into harmony with this state of being, instead of suffering those abnormal and diseased conditions which fear induces. That we shall never get physical freedom until we get mental freedom is fast becoming a

[1]Dr. George W. Carey, Los Angeles, Cal., *Herald*.

truism. A hopeless man is never on the high road to prosperity. All mankind is engaged in a struggle to prolong life, to achieve success, and the fighter who is controlled by fear is whipped at the outset before a blow is struck or a gun fired.

Fear, in the final analysis, is a purely mental process. It is something which has no more absolute reality than has the darkness which flees before the light. It is but a bogey of the imagination; without real entity or substance or actual power over our lives; it is not a normal but an abnormal or negative condition of the human mind. Whence, then, originates this fear-thought which darkens the skies of human experience and distresses and torments the human race? Is it not rooted in a gross and frigid materialism and a no less frigid theology, both equally blind to the real nature of man, the real significance of life, the real import of the things which make for man's best welfare and happiness?

The world of the materialist is ever a world of error, of ignorance of the real truth about man and man's destiny. It cannot in the very nature of things ever become a world of happiness for the human race. Eliminate fear, with all its hideous and fateful forms and manifestations, from human consciousness and we may expect to see the millennium appear, but it will never cast its beams athwart the sky of human existence as long as the teachings of a materialistic science holds sway over the human mind. The philosophy of materialism is the philosophy of despair; the philosophy of the pessimist, founded upon the evidence of the material senses, is the philosophy of the serpent of material sense that has cursed the race from time immemorial.

The materialist, the atheist, the agnostic, the sceptic, the rationalist, are a precious quintette of doubters, disbelievers and pessimists. They are substantially agreed in their doubts concerning almost everything under the sun, whether it be of things in heaven above or in the earth beneath, or the waters

under the earth. Their striking characteristic is a rampant scepticism which has lost itself in an admission that it knows nothing, not even its own ignorance. There is no soul in the world they declare; no spiritual life, no spiritual universe in which man may exercise his spiritual faculties. There is no God, and consequently no faith in a Supreme Being, no adequate basis for hope or aspiration. They contend that man springs from a tiny grain of protoplasm and lives in a perishable framework of mere physical organs; that he has an animal nature derived from the tadpole or ape-like ancestors; that he lives in a material environment, is dominated by animal instincts and, like the beasts, is doomed to perish after a brief existence.

What is the picture or model which this materialistic quintette is constantly holding up to human gaze? Is it not one of imperfection, of angular outline, of deformity and hideous imagery, of an existence in which decay and death are ever present? Their conception of the world in which mankind is placed, is it not a world in which sin, disease and misery are accepted as normal concomitants of human life and in which doubt, fear and despair are regarded as inseparable to it? And does not human experience faithfully reflect this picture?

The materialist lives his daily life, knowing nothing but that which his material senses have brought within the range of his experience. Ignorant of the existence of God, or blindly worshipping some unknown power in superstition and fear, he sees nothing but obstacles to life and happiness and goes to his grave believing sin, sickness, sorrow, pain and death to be the sum and substance of man's existence. Unfortunately, the great mass of the world's inhabitants still accept or subscribe to this materialistic philosophy of life, to which Goethe has given poetic expression in these words:

"By eternal laws of iron ruled, must all fulfil the circle of their destiny."

ALTAR FIRES RELIGHTED

Death hangs over the world as a grim spectre, blighting our hopes and tearing asunder our sweetest and tenderest relations.

Materialism is not a book of hope; its gospel is not a gospel of good cheer but of despair. For the immortal soul it substitutes fleeting sense and gathers gloom where sunshine really fills the skies of human life, knowing not that life is more than the body and lives triumphant over every material condition; knowing not that the transition called death is an awakening rather than a sleeping; that we who are still involved in this mortal coil are in the more dream-like and unreal condition:

> "Peace, peace! he is not dead, he doth but sleep—
> He hath awakened from the dream of life—
> 'Tis we, who, lost in stormy visions, keep
> With phantoms an unprofitable strife."
>
> —*Shelley's Adonais.*

Materialism hangs the calendar on the wall with its despairing motto: "Time is fleeting and death is certain." It knows naught of the timelessness of time; naught of the eternal NOW in human life, into which the to-morrow never comes; nor does it know that man cannot wander from the present, which is infinite, to a future, which would be finite. The materialist is submissive to death as being in supposed accord with the inevitable laws of life. "We are agnostics," says Philip Vivian, "and though some may preserve an agnosticism concerning the continuance of consciousness after death, *we are all resigned to the inevitable.*"

In the words of one of the stanzas of Mrs. Huxley's poem entitled "Browning's Funeral," the last three lines of which Professor Huxley requested to be inscribed upon his gravestone in St. Marylebone Cemetery, in East Finchley:

> "And if there be no meeting past the grave,
> And if all is darkness, silence, yet 'tis rest;
> Be not afraid, ye waiting hearts that weep,
> For God still giveth 'His beloved sleep,'
> And if an endless sleep He wills, so best."

MATERIALISM: THE BANE

III.

The materialistic notion that there is no outside power, no future to be feared and no terrible and grewsome fate to overtake us, may perhaps enable some when life reaches its close to "wrap the drapery of their couch about them and lie down to pleasant dreams." But even this poor comfort is denied the human race. A materialistic theology follows closely upon the trail of the materialistic scientist. Its fear-fiend stands ever ready to conjure up pictures of a dread hereafter; to rob man of even that fancied security which a materialistic doctrine that death actually does end all may afford some hearts. It arouses the direst apprehensions concerning what is beyond the veil. It tells us that this life does not end in the grave; that man is a miserable sinner under the curse of a broken law; that life here is but a prelude to an unending life beyond this vale of tears. It presents the picture of a vengeful Jehovah who in wrath will blast our souls everlastingly. It paints the tortures of a materialistic hell of suffering; tells us there is no hope for the wicked, no peace here or hereafter. The whole ecclesiastical doctrine of the future has always been and still is materialism of the purest type. It teaches that the material body of "the just" shall rise and dwell in a material heaven, that all the joys of the most advanced civilization await the pious believer in paradise, while an all-loving Father reserves eternal fires for the godless—about nine-tenths of the human race.

"The punishment taught by the orthodox expounders of Scripture is merciless and everlasting, administered extraneously, like a cruel master would torment his helpless slave for his own vindictive gratification or 'glory,' as they have called it. The doctrine supposes that God creates His children without their volition and then damns them for His own glory or gratification, and this, too, according to one branch of the church,

without giving them the power to escape—being 'predestined' to be lost."[1] An orthodox writer has said that "God keeps them alive forever in order to torture them forever." No being short of an unconscionably wicked fiend could be guilty of such a purpose, and yet this is the source from which an old hymn writer has drawn his poetic inspiration which finds expression in these monstrous verses:

"Conceived in sin, O wretched state,
Before we drew our breath,
The first young pulse begins to beat
Iniquity and death.

My thoughts on awful subjects roll
Damnation and the dead.
What horrors seize a guilty soul
Upon a dying bed.

For day and night in their despite
Their torment's smoke ascendeth.
Their pain and grief have no relief,
Their anguish never endeth.

Who live to die in misery
And bear eternal woe;
And live they must while God is just
That He may plague them so."

The realistic and grewsome images which theologians have drawn of the abode of the damned are still current in the sermonizing of our modern pulpits as a means of terrorizing the obdurate or impenitent, beneath whose feet Milton pictured an awful pit,

"A dungeon horrible, on all sides round,
As one great furnace, flamed; yet from those flames
No light, but rather darkness visible."

Hell is described by the theologians as unspeakable torment, as a place with either literal or metaphysical fire, "where

[1]A. P. Barton in The Bible and Eternal Punishment.

the worm dieth not," a place where lost souls dwell, to use the language of a recent writer, "amid never-ending, relentless and entirely purposeless tortures of the most revolting, sickening diabolism, mad-house delirium ever conjured up. All this we are told was premeditatedly and for His glory, conceived and provided by a tender, loving Father for a large majority of His children."

The old theologians have said that the Bible teaches this monstrous doctrine; and instances are not wanting of the most revolting descriptions of hell and its torments by preachers of more modern times. Nor am I exaggerating the picture nor exceeding the facts. There is a book extant which happened to fall into my hands by chance, that describes the horrors of the infernal regions in an even more realistic fashion. Hell is pictured as a region of darkness and torment, a place from which escape is barred by great iron gates, where the damned must stand in endless torture of body and soul. And this book is a part of the educational literature of a prominent religious denomination and is issued as a religious work for the instruction of children.

IV.

Years ago the appearance of Halley's comet produced the most paralyzing effect upon the ignorant and the superstitious. Peasants in European countries, history tells us, were in momentary expectation that the comet would come in contact with the earth and smash it to pieces. Messengers went through the streets blowing their horns to awaken the people to the fact that the world was coming to an end. Multitudes were completely prostrated; thousands were made ill with terror, others became violently insane, and 'scores committed suicide. Mothers poisoned their children; men confessed to crimes, persons dropped dead at first sight of the comet; others ordered their coffins to be ready for the terrible calamity.

Not only in the old countries and in the dark ages, but in this country, in recent years, the appearance of a comet has filled the minds of large numbers of people with almost paralyzing fear and distress. In our large cities great bodies of the populace paraded the streets with crucifixes in their hands, their terror-stricken faces turned toward the sky. Others fell upon their knees in the streets to pray. Miners refused to continue their usual vocations; farm hands refused to work in the fields; night services were held in southern Negro churches, all in preparation for the fateful day when the earth would be swept out of existence by the comet's tail!

But science exploring the realms of space finds sun and stars and planets revolving in their orbits, held to their appointed courses by the law of gravitation. Astronomers now assure us that there is absolutely no occasion whatever for fear because of the appearance of a comet in the sky; that comets have been visiting the earth periodically and harmlessly for untold ages. This filmy, gaseous train of minute, intangible particles, illuminated by the sun's rays and millions of miles distant from the earth, has no real influence or power whatever over our lives. What then was it that produced the terrifying effects which I have described? Fear! And to what is this fear clearly traceable? To the comet? Nay, to ignorance, illusion, superstition, delusion, false beliefs or false concepts. These are all phases of one and the same thing, viz.: error. But no one will seriously affirm that this fear was other than tremendously real while it lasted; nor deny the reality of those terrifying effects which it produced.

What is true of the comet, is true, in a sense, of what we personify as evil. By a stretch of the imagination we may regard it as something which sweeps across the horizon of human life bringing wreck and ruin in its path. But as far as any real essence is concerned, evil is more attenuated than the comet's tail. It has no actuality nor visibility. It has no sub-

stance, entity nor potency. It has neither life nor intelligence. Evil is not power; it is but a mockery of strength. God is not a creator of evil and there is no other creator.

Evil is a materialistic and theological figment of the brain. True there are numberless ill effects in human experience which we erroneously attribute to evil, personified as his Satanic Majesty. The real cause is to be found in our false belief or self-conceived assumption that evil as as real as good. Eliminate the belief that evil is not of divine origin and is not and cannot be real in the sense that only God's creation is real and the effects of that belief will disappear from our lives.

Many a person is filled with dire forebodings because of belief in the reality of evil and of sickness, sin and suffering as the sure and unescapable adjuncts of human existence. But human experience shows that it is not the things of to-day, but the fear of what may happen to-morrow that clouds our lives with gloom; that robs us of peace and many an otherwise enjoyable experience. "I have lived to be eighty years of age," said an octogenarian, "and nearly all the troubles of my life never happened."

Evil is terribly real so long as we are obsessed by the dark fears with which it oppresses the spirit. By evil I do not mean the ills and miseries of life, which are bad enough, heaven knows, but that which human belief has personified as the *producing cause* of these experiences. No doubt evil seems quite as real to the apprehension of many as were those appearances of the comet which terrorized the ignorant. And so long as the belief in its reality and malignity maintains its hold upon our minds just so long will we be subject to the mesmeric influence of this something which is nothing; this something which is without spiritual identity and has no real existence or power. What we carry is a burden of false beliefs, and it is these beliefs which work out their pernicious effects upon both mind and body. When these beliefs become cumulative, that is, gen-

erally held, they constitute a law of mortal mind which holds the race in subjection to its sway. Nay, more, evil becomes a veritable Juggernaut, before which, like the ignorant and superstitious masses of the East, we are prone to prostrate ourselves.

Astronomical science has driven out of human consciousness the fear of the comet which oppressed the race for centuries. How did it accomplish this result so fraught with benefit to humanity? By revealing the truth concerning the motions of the heavenly bodies and the orbit of these erratic visitants of our skies. It has taught us to witness the appearance of a comet with the utmost unconcern and indifference; we even wax facetious when its tail disappears in thin air as the tail of Halley's comet did the other day.

Who will expose the falsity of these material, conflicting mortal opinions and beliefs concerning the reality and power of evil—which are but a mockery of intelligence—and thus relieve the mind of the fears which have shadowed and blighted human lives from time immemorial? Who will give us an understanding of the truth which will annihilate these erroneous beliefs and their illusive conditions, and so open the way to the enjoyment of our heaven-bestowed harmony?

The teachings of materialistic science and a materialistic theology concerning man's origin and destiny, instead of relieving the human mind, have only burdened it with innumerable and unwarranted fears. What is needed is a true science that is not only scientific but religious and which will destroy the errors of material sense, and rid the human mind of its false concepts concerning man and his future. Truth, the truth which actually corrects our mistaken ideas, will accomplish the conquest of fear, it will deliver the human race from the well-nigh intolerable burden of misery which fear has imposed upon it. Like the light which dispels the darkness, even so the real truth about things will drive out from the

human consciousness the fear-thought which for so long has enslaved mankind.

Fear is the bane of human life. Its antidote is to be found in a true, demonstrable science that will dissipate the ignorance which now envelopes the mind. Is Christian Science that antidote? Is it a true, demonstrable science? Will it effectually dispel the fear-thought which now burdens the minds of men and plant hope where despair now reigns; will it bring peace where dread apprehensions have for so long enslaved our spirits? Let us consider its doctrines and healing ministry in the light of these enquiries.

II.

IS CHRISTIAN SCIENCE THE ANTIDOTE?

Its Teachings.

THROUGH the Christian Science Text-book, "Science and Health, with Key to the Scriptures," in which the teachings of Christian Science and the method of demonstration are set forth, Mary Baker Eddy makes answer concerning that which philosophers, scientists and theologians for centuries have labored to unfold, viz: the nature and attributes of God, of man and the universe. The Science which she unfolds introduces new views of the teaching and works of Jesus Christ; it offers a solution of the baffling mystery of evil, sin, disease and death. Mortal existence is declared to be an enigma; every day is a mystery concerning which the testimony of the material senses cannot inform us what is real or what is delusive; but the revelations of Christian Science "unlock the treasures of Truth."

Concerning these subjects Christian Science purports to give a fresh statement of truth. It involves a startling and momentous change in human belief. It discards all human speculations, theories, superstitions and irrational concepts concerning God, His being and intent, and His relation to that which He created, and undertakes to declare a correct apprehension and right understanding of the true God and God's nature, qualities and law. It holds unequivocally to the record of creation, as contained in the first chapter of the Old Testament, the narrative of the spiritual creation, the complete and finished work of Deity. The record contained in the second chapter of Genesis, in which man is represented as having been

formed of the dust of the ground, is declared to be antagonistic to the first account, and, therefore, inconsistent, false and unreal. In its analysis of the first record, which clearly indicates the creation by an omnipotent and omniscient God, of an absolutely perfect and everlasting universe, the term man is used in a generic sense, as meaning the full, complete and perfect reflection of God; the divine image or manifestation which includes every idea that expresses good, not excepting our true, eternal selfhood.

To the materialist Mrs. Eddy declares that the physical universe, cognized by the five corporeal senses, "the world of sense perception," has no real existence or entity; that matter is non-intelligent and cannot perform any function of Mind; that Mind is self-existent, and the only state of self-existence in the universe; that there are no such things as atomic substances or an atomic life basis; in short, that matter reduced to its final nothingness is a mere name for a false concept.

To the medical profession, entrenched for centuries in the conviction that man is a physical being, that disease lies hidden in the organs and tissues of the material body, and that material remedies are indispensable to its cure, Mrs. Eddy declares that sin and ignorance are the sources of physical ailments; that divine Principle or Truth "fixed star-like in the understanding" is the one sufficient remedy for both sin and sickness.

The teachings of Christian Science, concerning an evil personality, or Satan, are in sharp contrast to orthodox views, wherein we are taught to regard the Devil as something supernatural, something from which man cannot escape. This horrible sense of the power of evil has hung upon and mildewed the human race; its claims have deprived man of the dominion he has over evil. What is more paralyzing to endeavor than to suppose there is opposed to us a mysterious power, a supernatural agency with which we cannot cope; which in spite of our every effort may drag us down to in-

finite punishment for the finite sins we have committed?

In Christian Science good is regarded as natural and normal: evil as illegitimate and abnormal. As a student of scientific Christianity, Mrs. Eddy recognized the prevalence of a mesmeric belief that evil is an entity, that it is potent. This pernicious belief she has fought to dispel by teaching that the belief in evil is all the evil there is and that this belief, acting through and upon mortals and things, procures all the phenomena of evil. The phenomena perceived and accepted through the ever-changing physical senses Christian Science characterizes as belief and not knowledge. It teaches that real knowledge is not based on human reasoning, but upon the truth, which is absolute, unchanging, and demonstrable. Belief may or may not be true, whereas knowledge in metaphysics is always true. The teaching of Christian Science includes the deduction that false belief is wholly responsible for the ills and sufferings experienced by mankind, and it has entered the arena of thought as the champion of all who would escape that iniquitous reign of ignorance, fear and superstition which the supposed presence and power of evil have in belief engendered.

To the theologian, Mrs. Eddy declares that God is the author of all true being, the origin and source of all entity or existence; that His works are spiritual, righteous, unchanging and eternal; that He is the conscious, energizing, governing and sustaining power of the universe, that His law means the completeness, perfection and harmonious operation of all that is. She further affirms that God does not create evil and is not responsible for it in any form. Evil can never lodge in His thought, else He were not wholly good. Evil is declared to have no origin in Spirit, no entity, no reality of God's making, and no standing nor existence in God's realm; nor does God authorize the miseries of our earthly experience, that these lacking divine sanction have consequently no real entity or existence.

IS CHRISTIAN SCIENCE THE ANTIDOTE?

Hell, according to the teachings of Christian Science, is an abomination and a fraud, entitled only to the execration of mankind. It is declared to be an individual state of wretched consciousness, utterly unlike God, or the conceded essentials of God's being, an illegitimate monstrosity, which has no verity, no existence. The various schemes of salvation evolved in the solitude of the study and expressed in the teaching of scholastic theology Mrs. Eddy declares are founded upon the letter and not the spirit of the Scriptures and "dishonor every reasonable concept of the Deity."

To the natural scientist floundering in the meshes of materialism and agnosticism, and endeavoring to explain the facts of the universe upon the theory or assumption that matter is the fundamental constituent, Mrs. Eddy lays down the claim of Christian idealism, declaring that the right basis for all true science is Spirit, not matter; that Science is the law of Mind, not matter; that this law has no relation to or recognition of matter, and that this Science overturns the testimony of the senses and reveals the existence of God and God's idea.

Her teaching challenges the conclusions of materialist, philosopher and scientist alike, with its affirmation that all causation is through Mind; that every effect is a mental phenomenon; that neither life, truth, intelligence nor substance inhere in matter; that all that has real being is Infinite Mind and its infinite manifestation.

II.

It has been pointed out that the Christian Science concept of God is admirably set forth in the Westminster Confession of Faith which has been substantially adopted by all evangelical Christian churches. As the Christian Scientists worship the God of the orthodox church, there is therefore no ground for criticism as to the Christian Scientist's theological basis. The Westminster definition of God is as follows:

"There is one living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most loving, gracious, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin."

Christian Science claims to be progressive and to mark an advance in religion, because it throws the strong light of science upon the nature and attributes of Deity, upon the teaching and work of the Christ, and because it makes clear and emphasizes the essential imperishable import of the Bible's spiritual message.

In their profession of faith, the tenets of the Christian Science church include the fundamental doctrines of the Christian church, and all the essentials incorporated in a pure Christianity. The striking resemblance between these tenets and those of the Apostles' creed and the Nicene creed, which is declared to be the "sufficient statement of the Christian faith," will attest the orthodoxy of the following declarations concerning the Christian Science doctrinal beliefs:

1. As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life.

2. We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost, or divine Comforter; and man in God's image and likeness.

3. We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts.[1]

III.

It should be premised just here that the Christian Science Text-book is not presented to the world as an endeavor to rewrite the Bible, or to revise the teachings of Jesus Christ. It is not a new Bible which Christian Science contemplates, but

[1]Science and Health, page 497.

one and the same Bible, explained upon its spiritual basis, the aim being to make clear the essential, imperishable import of that Bible's spiritual messages. Christian Science does not undertake to proclaim a new God, but the one, only, true God; nor does it make an attempt to set forth an improved Christ, it affirms that there is but one Christ, who is in the bosom of the Father, perfect, eternal, indestructible.

Christian Science is declared to be a definite, systematic and demonstrable statement of the truth about the Christianity of Christ; the truth about God, man and the universe. It comes to a world full of sin, suffering, disease and death, offering illumination, spiritual stimulus, freedom and joy. It claims to be able to effect the healing and redemption of humanity; to replace long years of invalidism with joyful health; to bring surcease from pain, the healing of all kinds of functional and organic diseases, and a new and inspiring sense of the nearness of Divine love and power; to open the Scriptures and lead to their daily study; to enable mankind to lead a purer, nobler life; to love God and men more truly; and to enable mankind to overcome human ills, or to bear them with less irritation and complaint.

Christian Science is giving religious faith a new direction. It is placing the emphasis not upon things which are seen, but upon things which are not seen, real things, important things; it teaches us to see in their true proportions the visible and the invisible, the temporal and the eternal. It is not so much concerned in escaping from a hell in the future as in banishing hell from present-day experience; it is more active in bringing in Christ's kingdom of heaven on earth than in getting ready here for some future realm.

Christian Science pronounces the visible universe and material man a poor counterfeit of the invisible universe and spiritual man. It affirms that only by acknowledging the supremacy of Spirit, which annuls the claim of matter, can

mortals lay off mortality and find the indissoluble spiritual link which connects man with his Creator. It insists that our material theories must yield to spiritual ideas until the finite gives place to the Infinite; sickness to health, sin to holiness and God's kingdom comes in earth as in heaven.

Christian Science declares that to matter is erroneously assigned the power and prerogative of spirit, so that man becomes the most absolutely weak and inharmonious creature in the universe. Rising above physical theories, it excludes matter, resolves things into thoughts and replaces the objects of material sense with spiritual ideas. It is described as the science of life and being, as a scientific system of metaphysical or Mind healing, based upon the assumption that the divine Mind governs the body, not partially, but wholly. Its system of treating disease is declared to be a practical one which can be understood and successfully and generally applied to the healing of physical ailments of all kinds. It claims to be scientific, i. e., precise and undeviating, because based upon Principle and governed by unvarying rules. It declares that exact results are obtained when these rules are correctly applied, and insists that sneers at the application of the word Science to Christianity cannot prevent that from being scientific which is based on divine Principle demonstrated according to a given rule and subjected to proof. It insists that the verity of its postulates can be demonstrated with scientific accuracy, and offers as incontestible proof the moral and spiritual changes wrought in the lives of its followers, and the healing works performed by its practitioners. It points to these healing works as open and conclusive demonstrations of the validity of its claims, and affirms that such cures are similar in character and modus to those instances of spiritual healing performed by the apostles in the early days of Christianity.

IV.

Over and against the so-called natural laws which decree decrepitude or break-down as the result of overwork, trying climate, or any other supposed cause, Christian Science places the supremacy of spiritual law and insists that God is available to interpose a successful veto and with His immutable law to frustrate the attempted destruction of man. It teaches that even if break-down is due to sin, to moral weakness, the law of God can be applied to wipe out both the desire to sin and the fear of sinning, and to obliterate with the sin itself also every vestige of the consequence of sin, whether physical or otherwise. The so-called laws producing and governing sin and sickness are declared to be not of divine origin, else it were useless to try to destroy them along with sin and sickness.

Christian Science declares that all evil is by nature evanescent and transitory; that the attempt to terrorize humanity with dark pictures and awful penalties has not lessened the hold of evil, but has given evil fictitious power. It affirms that the day has passed when suffering mankind can be won to God or driven into heaven by fear, and that to-day public opinion has come to recognize fear as the seed whence spring many noxious weeds. Sown in among good grain these weeds spoil the good crops. To attempt to rule by fear, or to influence others by fear, even for their good, is to sow destructive seed broadcast in human consciousness, where it must germinate and develop to its own destruction.

To those who imagine themselves bereft of all hope of salvation here and now, with nothing in prospect but deliverance through death and the promise of good things to come hereafter, Christian Science teachings offer the contrast of a wholly good God, who does not produce the incitements, nor the consequences of sin; who is available now, who saves now and who needs not to be placated, since His love towards us transcends our ability to comprehend it.

Christian Science teaches mankind to place all phenomena in their proper perspectives, to put evil forces where they belong and to stop attempting to father upon the divine Mind the excesses, the furies and the violence of the carnal and fleshly mind, which its founder has aptly denominated mortal mind.

V.

The fundamental or basic propositions of Christian Science are declared to be as follows, viz:

First. That God is Infinite Spirit, the All-in-All; that He is Infinite mind and Infinite life, all powerful and omnipotent; that He is good. From this proposition the conclusions are drawn and are declared to be self evident, viz.: That, as God is Spirit and All-in-All, the material Universe—that which is revealed by the testimony of the physical senses—has no real existence or entity; that in Divine Science the real universe, including man, is spiritual, eternal and harmonious.

Second. That God, being omnipresent Life and omnipotent Good, it necessarily follows that sin, evil, disease and death, being opposites, can have no real existence or entity.

Third. That the admission of their actuality denies the allness of God, God's goodness and omnipotence. Evil, sin, disease and death consequently cannot have real entity. Being the very antipodes of God, they are necessarily comprised solely in human, material belief, and belong not to the divine Mind, and therefore are without a real origin or existence. The *belief* in evil is declared to be all the evil there is, and this belief, acting through or upon mortals and things procures all the *phenomena* of evil.

Evil is declared to be a negative condition, wanting in all the real factors of a positive force. Being without power of persistence it becomes self-destroying when it seeks to resist progress. The theory of a force that is evil in purpose and ignorant in method, it is further affirmed, would make life

chaotic; that between law and chaos, design and accident, there can be no middle ground.

"Truth," insists the founder of Christian Science, "will be to us 'the resurrection and the life' only as it destroys all error and the belief that Mind, the only immortality of man, can be fettered by the body, and Life be controlled by death."[1] God is declared to be the Principle of divine metaphysics; that as there is but one God, there can be but one divine Principle of all science, and that there must be fixed rules for the demonstration of this divine Principle.

Christian Science insists that as God is Spirit, man, the child of God, is spiritual. This does not mean that man as he appears is not very material to those who believe that materiality is reality; nor does it mean that the spiritual man will be realized as the only man at the present time, and the nothingness of matter proved now as Jesus proved it. Disease, like materiality, does not exist in reality, but the lie of disease, like all lies, is very real until proved to be a lie; then only can one know that it is not the truth and did not emanate from truth.

The claim is made that Christian Science is inconsistent, because it heals disease that does not exist. If diseases do really exist and are God ordained, Christian Science cannot, nor can any science, cure it; but the apparent disease is healed, and though this is generally understood, in common usage the word "apparent" is left out. Reality, to Christian Science is that which is eternal, never changing. All that is temporal, therefore, in this sense is unreal. It is the misconception of this distinction that causes much unthinking criticism of Christian Science.

Certain important statements in Christian Science have a direct and immediate bearing on the subject of disease and kindred forms of human wretchedness. In making these affirmations, Mary Baker Eddy threw down the gauge of battle

[1] Science and Health, page 292.

to the three sciences most inveterate in dogma and intrenched for centuries in the convictions of the human race. These conclusions are admirably summarized by Edward H. Kimball in an article in the *Cosmopolitan Magazine*:

"To the medical scientist Mrs. Eddy declares that 'God, the sole Creator of all that has actual, legitimate existence, has not created or procured disease and does not make use of it or cooperate with it for any purpose.' Sickness is an abnormality, wholly illegitimate, unlawful and unnecessary; it is not a natural, indispensable or irresistible incident of man's normal existence; and being at most but a disorder of human procurement, can be and will be exterminated."

In this particular, she is absolutely in accord with the prophecy of Benjamin Franklin (in 1788) to the effect that the science of healing would be discovered and practised, and when practised would, by sure means, either prevent or cure all manner of diseases, through the power of Mind.

"The demonstration of Jesus," Mrs. Eddy affirms, "instead of being works of mystery, were in attestation of the divinely scientific verity that the nature, power and law of God are adequately available to a sick man and are spontaneously responsive to his need."

To the scientific philosopher and metaphysician, Mrs. Eddy declares: that "the chief mischief maker of the world and the primitive cause or essence of disease is what Paul designated the 'carnal mind' represented by the sum or aggregation of human fear, ignorance, superstition, sin and erroneous and perverted beliefs and illusions." She insists that "the one supreme potentiality of the universe is the divine Mind or Spirit, which has correctly been termed Omniscience"; furthermore, "that this mind which was also in Christ is equal to and is all that will ever effect the redemption of mortals from sin and sickness."

Christian Science introduces a new view of Jesus' healing

which is declared to be wholly spiritual in its nature, method and design. It teaches that the cure of disease which Jesus accomplished was wrought through the divine Mind, which gives all true volition, impulse and action, thus destroying the mental error made manifest physically and establishing the opposite manifestations of truth upon the body in harmony and health.

VI.

Christian Science presents a complete structure of religious belief. The chief stones in this structure are declared to be found in the following postulates, viz.:

"That life is God, good and not evil; that Soul is sinless, not to be found in the body; that Spirit is not, and cannot be, materialized; that Life is not subject to death; that the spiritual real man has no birth, no material life, and no death."[1]

The twin pillars of the Christian Science structure are, first, the conception of God as All-in-All; that God is what the Scriptures declare Him to be, Life, Truth and Love; that there is in reality one Mind only, because there is but one God. And second, the conception of man as made in God's image and likeness, even the infinite expression of infinite Mind, as existent and eternal with that mind.[2]

All substance, intelligence, wisdom, being, immortality, cause and effect, Christian Science ascribes to God. These are God's attributes; the eternal manifestations of the infinite divine Principle, Love. "No wisdom is wise but His wisdom. No truth is true, no love is lovely, no life is immortal but what God gives; no good is good but the good He bestows."[3] Divine metaphysics as propounded by Christian Science shows clearly that all is Mind and that Mind is God, omnipotent, omni-

[1]Science and Health, page 288.

[2]Science and Health, page 336.

[3]Science and Health, page 275.

presence, omniscient; that is, all power, all presence, all science. Hence all is in reality the manifestation of Mind.

Christian Science places God at the foundation of its whole structure; it bases every argument upon Him and derives from Him its only strength and sustenance. It declares that God constitutes the foundation and principle of all true religion.

God is declared to be Incorporal, Divine, Supreme, Infinite, Mind, Spirit, Soul, Principle, Life, Truth, Love, the Everlasting, not bounded nor compressed within the narrow limits of physical humanity, nor understood aright through mortal concept. He is represented as declaring concerning His own nature and that of man:

"I am Spirit. Man, whose senses are spiritual, is My likeness. He reflects the infinite understanding, for I am Infinity. The beauty of holiness, the perfection of being, imperishable glory—all are Mine, for I am God. I give immortality to man, for I am Truth. I include and impart all bliss, for I am Love. I give life, without beginning and without end, for I am Life. I am supreme and give all, for I am Mind. I am the substance of all, because I AM THAT I AM."[1]

If God is Spirit, as Christian Science maintains, then the real man of His creation, made in His image and likeness, and therefore partaking of His nature, must be spiritual, i. e., must express and manifest Spirit. The real man's life and faculties must therefore be spiritual. Furthermore, as the image and likeness of God, the real man must be complete, happy, wholesome and healthy. He cannot deny his parentage nor bring discredit upon his spiritual ancestry. He must be eternal and indestructible now, the ideal man, the son of God. This conclusion derived from the word of God, is found to be at variance with the testimony of material sense. It does not agree with the experience of mortal man from the cradle to

[1]Science and Health, page 252.

the grave; the experience of mortal man is one of sin, sickness and death, not of undimmed joy and eternal life.

Here seems to be a discrepancy, and Christian Science provides the necessary explanation by showing that mortal, material man, who is believed to be the sport of circumstances, the prey of discord and the victim of death, is not the real man of God's creation, declared in the Bible to be the image and likeness of God. Christian Science teaches that mortal man is a false concept of the true man, a counterfeit attempting to resemble the truth, but detected nevertheless because of his unlikeness to God. God is not the author of mortal, material man, nor of mortal man's failures, limitations, losses, final breakdown and death sentence.

Says Clarence B. Eton, in the "Restoration of Primitive Christianity:" "An unreserved acceptance of the inspired word naturally implies a firm belief in the divinity and the redemptive mission of Christ, for Christian Science argues that there is no warrant, much less permission, for our taking from or adding to the purpose or plan of God. We recognize in Christ Jesus as the Son of God, the evidence of the perfect unity, or oneness of God and the real man. We declare that this unity or oneness was attested by the teaching and works which characterized Jesus' ministry and crowned with royal splendor the life of Him who 'spake as never man spake.' Christ Jesus as the recognized Saviour of men fulfilled the capacity of Mediator and Redeemer in the splendid manner of His own life and example. But of incalculable value to us is the great and precious truth, which He by precept and example taught, namely, that God is not the avowed enemy of His own creation. Moreover, we believe that Christ Jesus effected a reconciliation by giving men a better and a truer concept of their relation to God, and not by conciliating the divine anger through His own ignominious death."

VII.

Christian Science brings the thought of harmony, the denial of disease and the affirmation that God is good and life is beautiful; it insists that man is not under the law of limited opportunity, but that he is subject to the law of boundless and perpetual opportunity; that the only legitimate law is the law of supply and that man is entitled to and ought to receive a legitimate and ample maintenance.

Christian Science inculcates a spirit of expectancy, which is the open door to welfare; it teaches that man is entitled to the fulness and ampleness of life, that for every condition of wrong thinking, which waylays and obstructs the human race, there is the positive condition of dominion, hope and power, which is an irresistible offset thereto. It reveals the actuality of Spirit, acquaints its adherents with God and eternal life; promises to every man a betterment of his immediate existence on earth, and performs according to its promise. It does not invite anyone to die in order to be saved or to be happy. Its entire essence and import is in the way of expectation of life, health, immortality and righteousness.

Christian Science affirms that no legitimate limitation rests upon mankind; none is competent to repress one's own normal capacity; it teaches the majesty, sublimity and the possibilities of infinite Mind and that man should operate according to the law of divine Mind, for it is the supreme influence of this Mind in man that means health and life and boundless opportunity and recompense. It excludes discussion as to one's health because of the consequent implications which such discussions involve. Thereby it does an untold amount of good, even if it does deprive society of one of its stock subjects of conversation. Christian Science teaches that images of disease should not be allowed to take form in thought, and by the same token would rule out funeral processions from our

streets, and the undertaker's name and address from the front of the church.

Christian Science replaces darkness and gloom with the light of life; it eliminates worry and teaches men that God is really able to run His world and to govern His own ideas. It teaches us to rise above threatening conditions, to refuse to accept evil beforehand, to rise above the place where evil seems to rule, and by entering into the peace of the kingdom of heaven bring to pass in our lives the order and harmony of God's government. It teaches us that discouragement has no place in good and that work which God sustains can involve no anxiety. It removes not only the sense of limitation but the sense that to-day's failure is final. In place of a sense of limited opportunity which hampers the spirit, it teaches that man reflects the divine and perfect activity, and that there is an inexhaustible source of life and action which man is created to express, that when his doings are truly taken out of human sense and based in God, there is no fatigue and no need of recuperation physically or mentally, since mental powers and capacities do not wear out by constant use, but on the contrary are strengthened through exercise.

"Christian Science is dawning upon a material age. The great spiritual facts of being, like rays of light, shine in the darkness, though the darkness, comprehending them not, may deny their reality. The proof that the system stated in this book is Christianly scientific resides in the good this system accomplishes, for it cures on a divine, demonstrable Principle which all may understand. Christian Science separates error from truth, and breathes through the sacred pages the spiritual sense of life, substance and intelligence. In this Science, we discover man in the image and likeness of God. We see that man has never lost his spiritual estate and his eternal harmony."[1]

[1]Science and Health, pages 546-548.

Christian Science in its magnificent hopefulness may seem to offer that which is "too good to be true." But nothing is too good to be true. Things are true because they are good and good because they are true. An absolute conviction that there is an available power stronger than "all those that be against us," will lift the race out of hopelessness and helplessness. Christian Science is eliminating the word "impossible," for all things are possible to God, and God is always available.

That Mary Baker Eddy should have ventured on such unfamiliar ground and self-forgetful, should have gone on to establish this mighty system of metaphysical healing called Christian Science against such odds—even the entire current of mortality—is, as she has justly observed, "a matter of grave wonderment to profound thinkers."

"In this new departure of metaphysics God is regarded more as absolute, supreme; and Christ is clad with a richer illumination as our Saviour from sickness, sin and death. God's Fatherliness as Life, Truth and Love makes His sovereignty glorious.

"By this system, too, man has a changed recognition of his relation to God. He is no longer obliged to sin, be sick and die to reach heaven, but is required and empowered to conquer sin, sickness and death; thus, as image and likeness, to reflect Him who destroys death and hell. By this reflection, man becomes the partaker of that Mind whence sprang the universe.

"In Christian Science, progress is demonstration, not doctrine. This Science is ameliorative and regenerative, delivering mankind from all error through the light and love of Truth. It gives to the race loftier desires and new possibilities. It lays the axe at the root of the tree of knowledge, to cut down all that bringeth not forth good fruit; 'and blessed is he whosoever shall not be offended because of me.' It touches mind to more spiritual issues, systematizes action, gives a keener sense of Truth and a stronger desire for it.

"Hungering and thirsting after a better life, we shall have it, and become Christian Scientist; learn God aright, and know

something of the ideal man, the real man, harmonious and eternal. This movement of thought must push on the ages: it must start the wheels of reason aright, educate the affections to higher resources, and leave Christianity unbiased by the superstitions of a senior period."[1]

[1]Miscellaneous Writings, pages 234-235.

ITS HEALING MINISTRY.

THAT great movements do not proceed from mean or insufficient causes is an accepted canon of history. Christian Science, without the aid of any worldly influence and in the face of the keenest opposition on the part of learning, wealth, wit and power, has achieved a phenomenal success which clearly indicates that some potent influence or agency beyond man's grasp or control must have been concerned in it. The remarkable growth of the movement and the successful ministry to the physical ills of mankind, cannot be interpreted otherwise than as affording an incontestable proof of the inherent truth of Christian Science principles and practice.

This movement cannot be dismissed by the assertion that it is neither Christian nor scientific; or that until Christian Science submits its cures to the examination of men of science working with the so-called exact knowledge of the laboratory, the claim that it cures disease cannot be proved or disproved with the scientific accuracy which will satisfy the unbeliever. Assertions to the effect that Mrs. Eddy stole her ideas from Dr. Quimby, while pretending to be a "scribe echoing the harmonies of heaven in divine metaphysics"; that she masqueraded as the author of a book which she did not compose; that she was preternaturally cunning in exploiting a religious movement for greed and love of power; that Christian Scientists are a lot of dupes and devotees, bewitched by a woman into believing the rankest nonsense—these jibes and their ilk are not simply puerile, they are nonsensical and valueless as affording any rational explanation of the growth of the Christian Science

church and the cures which the Christian Science practitioners have effected.

For ages humanity has pinned its faith to materia medica. Dependence upon drugs and the professional services of a doctor in case of illness is an ingrained habit of the human race; it has become second nature. The acceptance of a new and radically different method of healing, involving not only the relinquishment of all material forms of medical treatment, but a reliance upon spiritual agencies concerning which a materialistic age has a very imperfect comprehension, must necessarily take time, and a good deal of it. Consequently, the patients treated in Christian Science have for the most part been those who have failed to find relief from the regular school of physicians and who have turned to Christian Science as a dernier resort.

When Jesus began His healing ministry, the first sermon He preached in His own town raised a riot and nearly cost Him His life. On the second occasion, it is recorded that His ownspeople were offended because of the wisdom which He displayed and the healing works which He did, and from that time forward "He did not many mighty works there because of their unbelief." Jesus' healing ministry was hindered by His own people through lack of faith. Is it not a marvel how Christian Science practitioners have been able to effect the remarkable cures that have been made in Christian Science practice, in the face of bitter opposition and deep-rooted, prevalent skepticism as to the efficacy of their healing methods? Is it not still more extraordinary that their percentage of cures under such conditions should be larger than popularly favored materia medica has been able to present?

Christian Science healing involves of necessity an educational process. A body of practitioners must be raised up thoroughly indoctrinated in its principles and practice, and it

takes an even longer time to convince the unbeliever that healing by spiritual means is a practical and effective system of cure.

In founding a pathological system of Christianity, the founder of Christian Science states that she has labored to expound divine metaphysics, not to exalt personality; that she has remained unseen but patiently at her post, not seeking self-aggrandizement, but praying, watching, working and waiting for the redemption of humanity. Her teachings on healing are given at length in the chapters entitled "Christian Science Teaching" and "Christian Science Practice" in the Christian Science text-book. These chapters, taken in connection with the connate chapters on "Physiology" and "Science, Theology and Medicine," comprise one-third of the entire volume. They form the body of doctrine and instruction under which the healing ministry of the Christian Science church is conducted.

"Christian Science," Mrs. Eddy declares, "brings to the body the sunlight of Truth, which invigorates and purifies. Christian Science acts as an alternative, neutralizing error with Truth. It changes the secretions, expels humors, dissolves tumors, relaxes rigid muscles, restores carious bones to soundness. The effect of this Science is to stir the human mind to a change of base, on which it may yield to the harmony of the divine Mind."[1]

"Working out the rules of Science in practice, the author has restored health in cases of both acute and chronic disease in their severest forms." Secretions have been changed, the structure has been renewed, shortened limbs have been elongated, joints have been made supple. Christian Science heals organic disease as surely as it heals what is called functional, for it requires only a fuller understanding of the divine Principle of Christian Science to demonstrate the higher rule."[2]

A system of healing which professes to operate through the power of the divine Mind, demands by the very necessity

[1]Science and Health, page 162.
[2]Page 162.

of the case, exalted purity and spirituality of character on the part of the practitioner. Success in reaching and removing the physical ailments of mankind by spiritual means in the midst of an age of materialism and dependence upon drugs and hygiene, call for qualities of mind and heart of the very highest type. For this reason, therefore, Christian Science practitioners are required to cast moral evils out of themselves in order to attain spiritual freedom and thus to reach the patient through divine power. They are warned against spiritual barrenness, lack of godly affection and faith, which mark the inefficiency of stereotyped forms of prayer; they are enjoined to encourage the sick, to comfort the broken-hearted and to assure both patient and penitent of the unalterable love of God who alone heals all disease and cancels every sin when approached in sincerity. They are taught to contradict complaints from the body, upon the basis of knowing that these neither originate in nor depend upon God, but result from disobedience to God's law, and that as the apprehension of the perfection of God's universe appears, all maladies must disappear in the same ratio.

III

Turning from its principles, let us inquire what have been the results of Christian Science practice during the forty odd years that have elapsed since Mary Baker Eddy began to teach metaphysical healing. As already noted, the Christian Science church now has a following variously estimated between 1,500,000 to 2,000,000. It has been founding churches and societies all over the globe at the rate of nearly two every week for the past decade or more. The movement has carried with it a successful ministry to the physical ills of mankind. It has a body of nearly 5,000 earnest, devoted Christian Science practitioners engaged in healing works in connection with these

churches and societies. What the honestly sceptical public wants to know and has a right to know, is this:

Have Christian Science practitioners been able to heal sick people by the Christian Science method of healing?

Have they been able to do so to such an extent as to demonstrate the fact that there is a scientific basis of healing such as taught by Mrs. Eddy?

Has the efficacy and reliability of this method of healing been proved to such an extent as to warrant general acceptance of Christian Science as a curative agency in the place of drugs and hygiene?

These are questions of tremendous import to humanity. Every person on the face of the earth has a deep interest in the answers that shall be given to them. Furthermore, they are questions of fact, and can therefore be answered by a study of what Christian Science practitioners have accomplished in the way of relieving the physical ills that afflict mankind.

The facts relating to this matter given in the following pages are at best a brief and very incomplete resume. Such available data as the writer has been able to gather is very meagre as to the extent of the healing accomplished in the past thirty years.

Mrs. Eddy inaugurated the Christian Science metaphysical healing movement with one student in 1867. She continued for many years thereafter teaching and demonstrating the healing works which follow the application of her system. Her first copyright of Science and Health was taken out in 1870, but the revision of the first edition was not completed nor the book published until 1875, because Mrs. Eddy had realized that the science must be demonstrated by healing works before a volume on that subject could be confidently issued. In consequence, when she published her book she was able to present a number of personal testimonials of healing selected from thousands of letters, testifying to the healing efficacy of Chris-

an Science. These testimonials cover seventy-two instances
recovery from disease and include almost the whole range
physical ailments. The cures embraced both organic and
nctional diseases, among which are:

Chronic diarrhoea of eight years' standing, sciatica, blood
oisoning, rheumatic gout, inflammation of the lungs, hernia,
onchitis, cancer, catarrh, heart trouble, lameness, diseased
ngs, nervous prostration, dyspepsia, astigmatism, chronic gas-
itis, dislocated hip, spinal disease, curvature of the spine, var-
ose veined legs, anemia, fibrous tumor, nervous and bilious
adaches, consumption, neuralgia, lumbago, feverish colds,
art disease, influenza, Bright's disease, inflammation of the
es, eczema, epilepsy, chronic rheumatism, partial paralysis,
ronic inflammation of the stomach, neuralgia, catarrh of the
roat, periodical attacks of biliousness, severe sick headaches,
p disease.

In Miscellaneous Writings, letters from many places are
ven, certifying to cures resulting from the reading and study
Science and Health. The editor of the *Christian Science*
urnal holds the original of most of the letters that authenti-
te these cases of healing. The following is the range of
res: Dyspepsia, constipation, kidney trouble, endo-neu-
tis, bilious fever, prolapses etere, consumption, chronic liver
mplaint, neuralgia, catarrh, piles, nervous prostration, dys-
tery, serious eye trouble, malignant cancer, cancer of the
uros, throat and stomach trouble, chronic hepatitis, mor-
ine habit, inflammation of the bowels, astigmatism, hip joint
ease, blindness.

The practice of publishing instances of healing personally
tified to, with name and address, begun with "Science and
alth," has been continued in the *Christian Science Journal,*
st issued in April, 1883, and in the *Christian Science Sentinel,*
ich first appeared in September, 1898. These testimonials
ord a definite indication of the variety of cures effected by

Christian Science practitioners. Up to the present time over ten thousand personal testimonies of healing have been published. The truthfulness of these instances of cure have not been successfully disproved as trustworthy evidence, bearing on the subject of the healing work accomplished by the Christian Science practitioners. It is well within bounds to say that these cures thus testified to are less than one per cent of the cures now being performed annually. To-day, taking at random recent issues of the *Christian Science Journal* and the *Christian Science Sentinel*, we find twenty-three testimonials of healing in the *Sentinel* and thirteen in the *Journal*, as follows:

In the *Sentinel*: Catarrhal affections of the stomach, as diagnosed by the physician; glasses dispensed with after eight years' use; cure of an attack from a case of poison; recovery from drunkenness, cigarette and profanity habit; chronic stomach and bowel trouble; lung trouble and organic disease of the jaw-bone; kidney trouble; eye trouble; stomach trouble and internal complications; sleeplessness, eye trouble, headache, and bowel trouble; female trouble nine years' standing, and unconscious spells which specialists pronounced incurable.

In the *Journal*: Leg trouble, 32 inches diseased veins removed, surgeons and physicians declared that medicine could not reach the case, and that the knife had done all it could do, short of taking off the leg; healed in Christian Science and physically free for the first time in forty-four years.

Case of a gentleman eight-six years old, ill from serious lung trouble, had two doctors and two trained nurses, unconscious most of the time, for two days used oxygen as a stimulant, recovered under Christian Science treatment; asthmatic trouble with which he had long suffered disappeared with cure.

Cure of the use of morphine and alcoholic stimulants to which he had been accustomed for twenty-seven years; also tobacco habit of nearly forty years. Patient addicted to the use of morphine stimulant.

Suffering from stomach trouble, large lump on left breast; her son also a sufferer from serious throat trouble and mumps.

Rheumatic trouble and terrible cramping in the legs; complication of diseases set in, including dropsical condition, and

liseased condition of the kidneys; lay helpless for months; tapping afforded no relief and physicians expressed no hope of relief. Cured in Christian Science.

Case of broken health; case pronounced helpless. Change of climate advised; asthmatic trouble of twenty years' standing; heart trouble said to be organic, with worrying disposition. Cured in Christian Science.

Fall and injury to back and spinal trouble, and stomach trouble; all sorts of remedies and treatment advised; followed medical prescriptions faithfully for years, but became more maciated; was carried to a Christian Science service. Cured n Christian Science.

Case of heart trouble; treated by many physicians without esults. Carried left arm in splints for eleven weeks, owing to njury to the shoulder which made it impossible to raise the rm and which had become crooked. Doctor said would never ecome straight.

Injury to the spine by being thrown from a carriage. Sufered for fifteen years with pain in the head and back. Never new what it was to have a well day. Was taken ill with ever and reduced in weight to eighty-seven pounds and underwent surgical treatment in the Maine General Hospital. Cured n Christian Science.

Had liquor, tobacco and profanity habit; weak constitution. Cured in Christian Science. Weak constitution made trong; weight increased forty pounds; freedom from worries nd perplexities and increase in income. Asthma and affection of the lungs.

Invalid with throat and lung trouble. Various treatments esorted to from both schools of medicine; went hither and hither sampling air; medicine, change of air and diet could ive no permanent relief. Cured in Christian Science.

The statistics of the work of the Christian Science practitioners is not available for the entire field, but the Christian Science publication committee for the state of New York has urnished certain data for an article in a recent issue of the *Broadway Magazine*. According to the figures given, 13,876 ases were treated in New York state between September, 1905, and September, 1906. Of this number 11,244 were either

completely cured or permanently benefited, and of these 1,495 cases were taken over from physicians who had given them up or despaired of affording relief. The number of deaths was 58. The 2,632 cases remaining were at the time still under treatment. These statements are on file and accessible at the office of the Christian Science Committee on Publication, located at No. 1 Madison Avenue, New York City, and can be easily verified.

The common impression with a majority of people is that Christian Science may possibly be of value in cases of hysteria and forms of functional nervous diseases. The array of testimony presented by these statistics as to the variety of unquestionable cures effected is remarkable, as the following partial tabulation will show:

Rheumatism	17 cases
Heart disease	7 "
Tuberculosis—throat and lung trouble	16 "
Alcoholism and drug habit	6 "
Stomach trouble	33 "
Rupture	5 "
Sprain and broken bones	4 "
Female disease	26 "
Nervous prostration	22 "
Eye diseases	23 "
Neuralgia	5 "
Skin diseases, scrofula, etc	6 "
Tumors and hemorrhoids	10 "
Appendicitis—peritonitis, etc.	7 "
Bright's disease	5 "
Locomotor Ataxia	4 "
Cancer	6 "

During the period covered by this record, the State Department of Health reported 129,833 cases as having died under medical treatment, making a rate of 17.3 to the thousand of population. The mortality among Christian Science patients is 3.82 to the thousand of the number treated. It

must be borne in mind that the Christian Science population, as cited, was technically *a hospital population.* Every unit was a sick person, and in nearly every case of death the patient was already despaired of when Christian Science treatment began.

The Christian Science Journal of February, 1906, gives the name and address of 303 practitioners for the state of New York. This establishes an average of 45.8 cases for each practitioner for the period under consideration. The *Christian Science Journal* of March, 1909, gives the names and addresses of 4,008 Christian Science practitioners in this country and abroad. Taking the average of 45.8 cases for each practitioner, the total number treated annually would be 188,156. Of the 13,876 cases treated in New York state, 11,244 were completely cured or permanently benefited by Christian Science, giving an average of 37 successful cases for each practitioner, or a total number of cures effected by Christian Science practitioners of 151,996 per annum.

In all of the more than one thousand organizations of this denomination, weekly experience meetings are held, where at a very low estimate from seven to ten testimonies are heard at each session of cases which cover every known disease of body and mind, chronic and acute, organic and functional. One can readily see what a volume of evidence as to the curative efficacy of Christian Science is thus all the time accumulating.

In an article by John B. Willis, in the *Arena* of July, 1907, on the Truths of Christian Science, there occurs a passage which connects itself closely with the foregoing resume of the healing ministry of Christian Science.

"To the earnest truth-seeker the evidence is overwhelming that those who through pain or heart hunger are impelled to study Christian Science find in it great illumination, spiritual stimulus, freedom and joy. Christian Science has effected the healing and redemption of thousands in every walk of life. Every issue of its publications includes pages of testimonies which have been carefully verified, and the weight of this evi-

dence is cumulative and convincing. Men and women are everywhere witnessing that it has brought them surcease of pain, the healing of all kinds of functional and organic disease, and a new, inspiring sense of the Divine nearness, love and power; that it has opened the Scriptures and led to their daily study as never before; that it has enabled them to live a nobler and purer life, to love God and their fellowmen more truly, to overcome life's ills, and to bear those not escaped with less irritation and complaint—in a word, that it has brought them the fulfilment of their prayers and the prayers of Christian people in all the years, and the many beautiful temples dedicated to this new-old religion are simply thank offerings from those who have been thus benefited."

On the subject of the lost healing power of Christianity and the spiritual mission of the Christian Science church, Mary Baker Eddy wrote in earlier years as follows:

"The ancient Christians were healers. Why has this element of Christianity been lost? Because our systems of religion are governed more or less by our systems of medicine. The first idolatry was faith in matter. The schools have rendered faith in drugs the fashion rather than faith in Deity. By trusting matter to destroy its own discord, health and harmony have been sacrificed. Such systems are barren of the vitality of spiritual power, by which material sense is made the servant of Science and religion become Christlike.

"Material medicine substitutes drugs for the power of God —even the might of Mind—to heal the body. Scholasticism clings to the person, instead of the divine Principle, of the man Jesus; and His Science, the curative agent of God, is silenced. Why? Because truth divests material works of their imaginary power, and clothes Spirit with supremacy. Science is the 'stranger that is within thy gates,' remembered not, even when its elevating effects prove its divine origin and efficacy."[1]

Is it true that Christian Science is still the stranger within our gates? Rather is it not finding welcome in thousands of homes? Is it not driving faith in materia medica and the medicine closet that goes with it out of multitudes of homes? Is it

[1]Science and Health, page 146.

not bringing in a condition of health and serenity of mind and countless blessings which were not there before?

The healing power developed by Christian Science seems inexplicable to many because they do not understand that the controlling factor in our health processes is not body but Spirit. They are ready to acknowledge the existence of mortal mind, but adhere to the old conception that this mind resides in matter, that it is the product of the brain cells.

We are wiser now than we were forty years ago. Modern science no longer seeks to account for man's existence on this planet by attributing his origin to dead *azoic* matter or to lifeless particles or molecules of carbon, nitrogen, hydrogen, etc., combined in a protoplasmic cell. The notion that intelligence, sensation and substance are inherent in matter or the inert particles which man appropriates for the construction or maintenance of his physical organization and that man is simply the outcome of certain physico-chemical properties of matter is being relegated to the scrap-heap of exploded conjectures or hypotheses.

"All the apparent changes of the body," says Evans, the great philosopher, "all the conditions and qualities are within the mind and are only modes of thinking and feeling. The body, with all its varying states of health and disease, pleasure and pain, strength and weakness, is only the externalization, or ultimation, or projection outward, in appearance to ourselves of our inward condition."

The German philosopher Fichte has stated very clearly the same view with regard to the human body:

"I am compelled to admit," says he, "that this body, with all its organs, is nothing but a sensible manifestation in a determinate portion of space—of myself—the inward thinking being or spiritual entity."

It is becoming far less difficult for thinking minds to accept the basic truth which Christian Science so insistently teaches,

that man is the idea of Infinite Mind; that the body is an expression of Mind and reflects harmony or discord according to thought. Is not the world many leagues on its way toward the solution of the question propounded by Mary Baker Eddy in 1885?

"Shall we have a spiritual christianity and a spiritual healing or a materialistic religion and a materia medica?"

How judge ye, Members of the Jury?

III.

SCIENTIFIC STATEMENT OF BEING.

THE order of progression in science has been marked by two great epochs. The epoch of Copernicus destroyed the illions of material sense concerning the motions of the solar tem, but Copernicus could not tell what it was that held the th in its orbit. Kepler, eighty years after, inferred that the ws which preside over the grand movements of the solar sys- n preside also over the lesser movements of its constituent rts, and strongly protested against the action of the Roman urch authorities in prohibiting the promulgation of "the true stem of the structure of the universe." The laws of the metary revolutions were signally illustrated by these two eat scientists, but the promulgation of the formula of motion, e theory of the law of gravitation, was the epoch of Newton European science. Nevertheless, to think or speak of gravi- ion as a law of matter is incongruous, since every quality of tter in and of itself is inert, inanimate, non-intelligent. It is ither self-creative nor self-existent. Wherever law is there st of necessity be an intelligent, all-powerful, self-existent w-Giver back of it.

The epoch of Newton was the answer to Copernicus. It ve science the law of gravitation which governs the move- nts of the heavenly bodies. But science could give no ex- nation of what is back of this so-called law of gravitation, ereby the systems upon systems of the stellar universe are d to their appointed courses, other than to call it "blind ce" or energy, or the operation of natural or "eternal laws iron."

We have had the epoch of Copernicus; we have had the epoch of Newton. Great scientists were they, whose researches have led us to the borderland where lie the ultimate realities. We have reached another epoch in the progress of science towards the goal of knowledge of the real truth about things. The greatest scientist of our times has entered the borderland of which Sir William Crookes has spoken and has grappled with the "ultimate realities." The epoch of these latter days is the epoch of Christian Science, the epoch of a science that is not only scientific but Christian, a science that deals not with visible phenomena, but the creative Principle of all that has real being.

Cicero declared his belief in an eternal and immutable law embracing all things and all times. D'Alembert, in his introduction to the Encyclopedia, echoes the same idea in these words: "The universe is but a single fact; it is only one great truth." The cause of all phenomena, the power which is back of gravitation, Mary Baker Eddy, the founder of Christian Science, has traced to its true source. She has broken through time-honored materialistic theories and traditions of both science and theology and dealt a fatal blow at the supposed material foundations or material concepts of life and intelligence in matter. With rare spiritual and philosophic insight she has postulated a statement of real being which is both Christian and scientific, and not less revolutionary and epoch-making than the discoveries of Copernicus or Kepler or Newton; nor is it less radical in its overturning of the traditional illusion that matter has reality or substance or the attributes of life, intelligence or sensation. "This scientific sense of being establishes harmony; it enters into no compromise with finiteness and feebleness. It undermines the foundations of mortality and of physical law, breaks their chains and sets the captive free; it opens the doors for them that are bound."[1]

[1]Miscellaneous Writings, page 101.

In the face of a rampant materialism she has had the courage to challenge its doctrines with a scientific formulation of the verities—the ultimate realities—the far-reaching effects of which have, as yet, been scarcely realized by materialist or scientist or theologian. This scientific statement of truth reverses completely the seeming relation between soul and body; it emphasizes in a most signal manner the great truth that the universe is but a single fact, that it is itself one divine verity, subject to one eternal and immutable law, the law of the divine Mind.

It is a marvel of terse, compact, scientific formulation, which goes direct to the heart of things in this old world of ours, and, what is more, it is not materialistic, but thoroughly Christian. It is a thesis which should be nailed to the doorposts of every orthodox church in Christendom. *Hear ye*:

"There is no life, truth, intelligence nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-All. Spirit is immortal Truth. Matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness; hence, man is spiritual and not material.[1]

This scientific statement of Being formulated by Mary Baker Eddy is the basis of a true science in that it is demonstrable. It is a truth "that works"; that is known by the fruits thereof. It separates truth from error, and bases it not upon human speculation, but upon the verities of being. I regard it as the most wonderful, the most authoritative, scientific pronouncement in the history of the ages. It questions and contradicts the very premises of materialistic science and wrecks its first principles. It is more revolutionary, more far-reaching in its results, than the discoveries of both Copernicus and Newton, which have only led up to it. It is so from the very fact that it touches those ultimate realities concerning God and

[1]Science and Health, page 468.

man and the universe which science has been vainly groping for centuries to find. It has been reserved for a woman of profound spiritual insight, supreme virtue and intellectual acumen to point the way to the underlying truth about things in a declaration that is Christianly scientific and from which its every teaching, however revolutionary, follows as a logical deduction from this fundamental principle.

It is now nearly forty years since the founder of Christian Science presented its postulates or system of doctrine, which it claimed could be verified and made practical to this age in an exact, positive and demonstrable Christianity. Its basic truth is that God is Spirit and God is Mind, that He created all and that therefore it follows that the real creation is spiritual not material. God's spiritual creation is declared to be complete and perfect and includes all created things. The infinite God, which is readily acknowledged by the theologian, indicates that He is all, and that there is naught beside Him. God being Spirit, He is the only substance, the only entity. From this premise Christian Science relegates to the rank of unreality all that is unlike God and all that is unlike good. Mind as used in Christian Science is a synonym of God and does not mean the so-called human mind.

"Science understood, translates matter into Mind; rejects all the theories of causation, restores the spiritual and original meaning of the Scriptures and explains the teachings and the life of our Lord. It is the 'new tongue' with 'signs following,' spoken of by St. Mark. It gives God's infinite meanings to mankind, healing the sick, casting out evil and raising the spiritually dead. Christianity is Christlike only as it reiterates the word, repeats the works and manifests the spirit of Christ."[1]

But it is said that this Scientific Statement of Being flatly contradicts the evidence of the senses—the teachings of nat-

[1]Miscellaneous Writings, page 25.

ural science and scholastic theology. Quite true; but not more so than the discovery which Copernicus announced and which flatly contradicts the evidence of our own eyesight. Do you believe what Mary Baker Eddy has said? Not less so, possibly, than I did when I first began to study the subject and formulate the material for this book.

Can we ever be certain as to what our five senses testify to; do they, can they, testify truly? You are sure, for instance, that there is such a law as the law of gravitation, but you can neither see, taste, touch, nor feel it. It is an idealistic force or so-called law of motion, a term invented to account for certain phenomena in nature. The real cause for that phenomena may be altogether different from what Newton thought it was. We see an apple drop to the ground, but our physical senses cannot tell us what caused it to drop or what holds it fast to the ground or lets go of it when some boy comes along with vegetarian instincts and converts it to his sole use and purposes. Nor can you tell just how it is that an apple can subserve two such divergent functions, viz.: satisfy a boy's thievish proclivities and nourish his body at one and the same time.

We are surrounded with forces acting upon us every moment of our lives, but they are invisible; withdraw them and nature would collapse. Our corporeal senses can give us no reliable testimony about them, nor tell us anything of their real essence or nature. It is no new thing for the world to believe in idealistic forces of the real nature of which it knows nothing. It has been doing so for ages past. It can only judge of the existence, or supposed existence, of these idealistic forces from certain *effects* commonly attributed to them. But when you approach the materialist, who has been accustomed "from his youth up" to pin his faith to these invisible, so-called forces—or laws of nature—and who continually trusts his life to them, and you ask him to believe in the existence of

a Supreme Intelligence, a divine Energy, the great first Cause and Creator, the infinite Mind which is God, who maintains the harmony of the spheres and is the ultimate reality back of all physical phenomena, you will probably get some such inconsequential and inane reply as this: "How can I believe anything I do not know for myself?" If he applied this principle in his daily life I know of no circle of activity where he would be anything but a dismal failure, and a fit subject for the lunatic asylum. If there were enough other people of the same way of thinking, it would put a stop to business and bankrupt society.

Do you seriously doubt the truth of the formulations contained in the Scientific Statement of Being, which Mary Baker Eddy has given to the world? The supreme test, on the basis of which Jesus Christ asked an unbelieving generation to accept His claim as the Messiah, is the supreme test of Truth in all ages. "Believe for the very work's sake." And the pragmatic test for this age is akin to it concerning any formulation of truth. It is a test based on these questions: "Is the truth a demonstrable one?" "Does it work?" "Is it something which can be known by its fruits?" "Is it attended with results that can be expressed in terms of practical experience?" Materia medica applies the very same tests to the various drug remedies offered for its use. The doctor asks at once "do they work?" "Will they effect cures?" And it is upon that basis that they are either accepted or thrown out of its pharmacopœia.

Christian Science is not propounded simply as a philosophical or metaphysical doctrine, the product of the study. This scientific statement of Being to which I have referred is an underlying tenet of the Christian Science church, a church which in the last twenty years has gained a foothold in nearly every part of the world and it has girdled the world with its churches and societies. In all the meetings held in these

churches or by these societies this scientific statement of Being is repeated each Sunday, once at the close of the morning service and again at the close of the evening service. It is the epoch-making event of the nineteenth century. It bases the faith and practice of a religious denomination which is actually succeeding in restoring primitive Christianity and its lost element of spiritual healing to this age, and is fast making a new history for the human race.

The blind man who testified to his healing by unorthodox methods, practised by an outsider, was thrown out of the synagogue by the Scribes and Pharisees of his time. In this age orthodoxy has improved on the practice of these religionists of the Jewish church. It does not cast out of its sacred precincts those Christian Scientists who believe in Mrs. Eddy's formulations of truth and who have been healed by the power of that truth; *it refuses them letters of dismissal.*

When you realize the blessings to both body and spirit which the Truth brings that Mrs. Eddy has given to this age through suffering untold and during years of unwearied toil and sacrifice; when you find that it actually does mean freedom to the spirit and healing to the frame; that it frees you from false beliefs, from bondage to so-called material laws and the mesmerism of disease that have held you as with fetters of iron to sin, sickness and mortality, burdens, which, like the old man of the sea, the race has carried on its back for ages past; when you find deliverance from that which has hampered the free exercise of your faculties, clogged your body's powers and prevented the full and normal action of both body and mind and crowded hope and cheer and happiness out of your life; when this truth has made its demonstration in your own life, you will—well—you cannot do less than to hold in grateful memory the dear woman who was faithful to her trust in storm and stress, that she might give that Truth to you, and you needn't feel at all lonesome because of this, nor in a class by

yourself. There is a couple of million people, and their number is constantly increasing, that have come to know this truth and to feel the same way that you do towards the founder of Christian Science. And it is safe to say that three-fourths of them had in their own lives an experience of the healing power of Christian Science, quite as real and helpful as your own.

We wonder, sometimes, why it is that the Christian Science Church is such a power in the land for good; why it displays so much spiritual vitality; why, without the aid of those external forms and ceremonies which men are wont to think essential to a well ordered religious life; why, without preacher or choir, or those sensuous sanctities and sacraments which ecclesiasticism provides its followers, the Christian Science services are so largely attended. What is it that crowds its churches and holds the people in such a bond of unity? What are the surface indications?—the reading of a few extracts from the Bible accompanied with selections from the Christian Science Text-book:—is that all?

What is it that crowds the Wednesday night testimony meetings, and fills its services with testimonies of healing? Why is Christian Science enabled to carry on such a successful ministry to the spiritual and physical needs of the people, analagous to that which characterized the early Christian church, so that "from the snows of Alaska to the Australian scrub and from the Pagodas of China to the South African veldt" it is binding Christian Science round the hemispheres and carrying the story of Christian Science healing to the ends of the earth. How is it that this movement, so devoid of all the means which are regarded as essential to the undertaking of a successful crusade, and from which there has been so remarkable an elimination of personality, should nevertheless spread all over the globe?

Is it because Christian Science so emphatically exalts the

spiritual man,—the ideal man, made in the image and likeness of God,—and the Truth which Jesus declared "would make men free"? Is it because it not only teaches but demonstrates that His mighty works were based on the operations of divine Principle, before which sin and disease lose their reality in human consciousness and so disappear as naturally and as necessarily as darkness gives place to light and sin to reformation? Is it because it teaches and demonstrates that these works are not supernatural but supremely natural, that they are the sign of Immanuel or "God with Us"—a divine influence ever present in human consciousness, coming now again as was promised aforetime "to bring deliverance to the captives, the recovering of sight to the blind, to set at liberty them that are bruised."

The apostles when they went forth to conquer the world for God showed their credentials, and they were the same credentials, the same works, which Jesus claimed were confirmatory of His mission. Christian Science is showing the same credentials which the apostles presented to an unbelieving age. It is doing so in an age no less sceptical and antagonistic and its growth is no less remarkable and rapid than that of the early Christian church.

There must be an adequate cause for every effect. How else can we account for the wonderful growth of the Christian Science movement? On what other grounds are we to attribute its remarkable vitality and phenomenal extension to all lands. Is it because, as an astute editorial writer on one of our dailies remarked the other day, "Christian Science teachings are dangerous to the welfare of society," because "it is a survival of superstition in an enlightened age," and flourishes for the reason that "civilization and education are not yet supreme in the world."

Is this to be taken as a rational or self-sufficing explanation of why Christian Scientists are sustained by such an invincible,

living faith and exhibit such a superb serenity in the face of abuse and persecution? Does it furnish a conclusive answer to the question: "Why has Christian Science appealed so convincingly to a million or more of intelligent men and women in a most critical and searching age; why has the movement made such tremendous strides not only in this but foreign countries?"

Rather is it not indicative of a fatuous inability on the part of this watch-tower observer of the "signs of the times" to catch the significance of the teachings of Christian Science? Is not the need of a surgical operation, in medical parlance, "clearly indicated"—in view of such an obvious failure to perceive or appreciate the underlying causes or basic principles and tendencies which have made Christian Science what it is, in spite of a most persistent, tireless and many-sided opposition and antagonism on the part of Organized Medicine, Dogmatic Theology, Ecclesiasticism and materialistic science and philosophy as well, to say nothing of a flood of sectarian vituperation which would have swept away any movement less firmly rooted in truth?

What say you, Members of the Jury?

III.

CHRISTIAN SCIENCE: DOES IT CONFLICT WITH THE BIBLE?

I.

THERE are those who say that Christian Science contradicts the Bible. This contradiction has been insisted upon by the orthodox churches, and they have consequently declined to extend to the Science churches the right hand of fellowship.

A charge of this kind naturally raises the question: "Is there any authoritative or accepted standard of scriptural interpretation by means of which the orthodoxy or heterodoxy of any given sect claiming to be Christian may be determined?" Christianity, unfortunately, is divided into more than 200 different denominations or sects, all more or less hopelessly at variance on doctrinal points or forms of worship. In New York City, for instance, there are sixty-five Christian denominations which accept the teachings of the Bible and yet are in disagreement as to polity, theology or ritual, and until recently have denied their neighbor a right to the name of Christian.

Many of the dogmas, traditions and theological creeds, and time honored systems of scholastic theology for which Biblical sanction is claimed, no longer command the approval of modern schools of thought. To anyone who knows the currents of thought which have been working during our century and which are working still more powerfully, it must be evident as Prof. Chas. A. Briggs has observed, "that in a few years

not a single Protestant confession of faith or catechism will retain binding authority in any denomination."

Orthodox theologians continue to hold tenaciously to the dogma of post mortem rewards and punishments, as a basic principle in doctrine, and employ the hope of reward and the fear of punishment as an incentive or restraint, but the fact is, hell has no place in either the Old or the New Testament, as we have already shown in the chapter on theological formulas. Organized Christianity clings as determinedly to its belief in the reality of evil as something to train character and to be finally transmuted into good. It believes in the existence of a personal devil, who has been busy ever since creation successfully thwarting the purposes of a beneficient Creator bent upon restoring humanity to its original state of virtue and happiness. "The whole Christian superstructure," says a recent religious writer, "is built upon the belief in a definite evil being. Destroy the Devil and we at once destroy all reason for man's present deplorable condition."

The doctrine of the reality of evil as a personified evil power, may be a foundation support for the superstructure of organized Christianity as it exists to-day, but Jesus Christ did not warrant such teaching, nor did He make it an essential element of that kingdom of heaven on earth which He came to set up. He overthrew the supposition that the devil (evil) has power, by proving its powerlessness, in the saving of the sinful, the healing of the sick and the raising of the dead. His demonstrations excelled the influence of the dead faiths and ceremonies of the priests of His time, even as the healing power of the Gospel brought to this age by Christian Science excels in like manner the outlived faiths and dogmas of organized Christianity and puts the priesthood to an open shame.

The question of the origin of evil, since Jesus said that evil (the devil) "hath no truth in him" and hence that evil has no real existence, entity or power, may be fittingly relegated, as

a recent writer has suggested, to the consideration of such sage schoolmen as in the past were wont to discuss the question of the total number of devils that at the same instant could disport themselves upon a needle's point.

On the subject of eternal punishment orthodox Christianity is quite as unscriptural as in its doctrine of a devil who populates hell with human beings. Jesus Christ set forth His mission and the essence of Christianity in the first reported sermon that He preached. "The Spirit of the Lord is upon me, because He hath annointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." There is no hint or suggestion here of the doctrine of an endless hell for the unreclaimed heathen. Nevertheless, the American Board of Missions deliberately excludes from its Foreign service all missionaries who do not believe in the eternal damnation of pagans ignorant of Christ, and all missionaries not ready to tell pagan audiences that their religion is a damnable error and that for entertaining it their ancestry has been doomed to perdition. As Lyman Abbott well observes, "this doctrine is as repugnant to Scripture as it is to sound philosophy and human sentiment."

It is possible for a great clerical or sacerdotal organization to present the most perfectly organized and administrative ecclesiasticism and yet to effectually exclude the living Spirit of God. We may well ask, "how does all this accentuation of church polity, theology and ritual, compare with the spirit of Christ? "The answer to this question," says Dr. Abbott, "is perfectly plain—not at all."

"If His church," as Dr. Fairbairn has pertinently observed, "had conformed to His ideal, had followed His method in His spirit, who could tell what man would have to-day? All we can say is, the vision of the seer of Patmos, who saw the King-

doms of the world become the kingdom of our God and of His Christ, would have been infinitely nearer fulfilment than it is."

II.

As a preliminary to passing judgment on Christian Science, it seems to me as a lay observer, that the churches which compose organized Christianity ought first to make up their differences on doctrinal points. Not only should they agree among themselves as to what the Bible teaches, and as to what are the essentials of the Christian religion by which conformity may be measured; they should square themselves with the teachings of Jesus Christ on the subject of healing. Healing is, or should be, quite as much a part of their mission as preaching; in fact, no orthodoxy can claim to be Christian which denies the healing power of the Truth which Jesus proclaimed and illustrated in His healing ministry.

But if the orthodox expounders of Scripture are in hopeless disagreement among themselves as to what the Bible teaches; *they are quite as hopelessly at sea as to what Christian Science teaches.* Scarcely any two of them agree in their conclusions. In fact, most of them openly and frankly admit that they have not studied or else do not understand Science and Health; others, for the most part, form their judgments from what someone else has said about it. But what they lack in understanding of Christian Science they counterbalance in abuse of its founder.

Take for instance, the two divines who succeeded to Beecher's pulpit in Plymouth Church. One of them has pictured Mrs. Eddy as Delilah luring people into a fancied security that she may the better accomplish their overthrow. You can run across this statement if you care to search the files of *The Outlook*. Fancy Mrs. Eddy shearing the long-haired and mighty intellectuals of the orthodox hosts that she might de-

liver them over to the Philistines of this materialistic age, to grind in the prison house or to make sport in the temple of Mammon, their God. With apologies to Louis Mann, "It is to laugh." The distinguished divine has unwittingly made a distinct contribution to the gaiety of nations.

His successor preached a sermon against Christian Science soon after the Plymouth Church episode, when the Christian Science authorities gracefully relinquished the church after iiring it from the trustees. This they did in deference to the eelings of the pastor and some of the congregation and in he interest of Christian harmony. In that sermon the noted ivine confessed his inability to understand Christian Science eachings; nevertheless, he proceeded to characterize Science nd Health as "intellectual mush," as a sort of metaphysical fly paper to catch unwary souls." Not much in the way of oherent argument against Christian Science in this—is there or our Jury to consider?

Another prominent divine, occupying a Fifth Avenue deominational fortress and permeated by a somewhat similar lea, called Mrs. Eddy a metaphysical witch and siren and iundered through the columns of its weekly periodical, Christian Science is both unscientific and unchristian," a catch hrase so shopworn as to be beyond all possibility of renovaon.

But on what grounds is Christian Science to be adjudged nscientific? What is science? Natural science, I suppose the ood Doctor means. Sir Oliver Lodge answers the question ibstantially as follows: "Science is the present state of huian knowledge on the part of men of study and research oncerning the phenomena visible to the corporeal senses."

"The truths of science are admirable and quite real, but iere is nothing ultimate about them. They are stages on the oad to achievement, a difficult and infinite road. Science ims at reality. but the intermediate steps, however, are

likely to be imperfect—our knowledge as expressed by even the highest science is necessarily partial and incomplete; it only deals with aspects. Divisions and classifications are arbitrary—they are human conveniences—but Truth itself is continuous." [1]

Materialism or naturalism as a self-sufficing theory of the universe is discredited by the best scientific minds. Science abounds with theories, hypotheses and daring conjectures concerning the origin and nature of things and is constantly changing its attitude and standpoint towards the scientific questions of the day.

Lord Kelvin, the present dean of the physical scientists, in a speech delivered in Glasgow in 1896 and quoted by a contributor to the Boston *Transcript* of May 24, 1905, said of his long and notable list of discoveries: "One word characterizes the most strenuous efforts for the advancement of science that I have made perseveringly during fifty-five years—that word is failure. I know no more of electric and magnetic force, or of the relation between ether, electricity, and ponderable matter, or of chemical affinity than I knew and tried to teach my students of natural philosophy in my first session as a professor."

The scientist has chased matter from molecule to atom and from atom to particle and from particle to electron and from electron to energy and motion, and from motion into electricity and then into some mode of motion of the ether of space, where it has lost every material property and is resolved into its native nothingness. He has studied the problem of man's origin and nature until there is a growing consensus of opinion on the part of a most distinguished body of scientists that man is of the essence of Divinity. Both conclusions were anticipated by Mary Baker Eddy over thirty years ago. That God is In-

[1] Sir Oliver Lodge, Reason and Belief, pages 77 and 81.

inite Spirit; that man partakes of His nature and is therefore spiritual and not material and not subject to decay and death; that matter has no attribute of Spirit, and no inherent reality or substance, and therefore possesses neither life, intelligence nor sensation in and of itself, is the essence of Christian Science. These are the fundamental or basic principles of Mrs. Eddy's teachings.

According to Mrs. Eddy, the term Science, properly understood, refers only to the laws of God and to His government of the universe including man. God's laws are perfect and eternal, and are evidenced by the healing of disease and other manifestations of control over discordant conditions as demonstrated by Jesus Christ and the early Christian church. Materialistic Science has made the mistake of accepting the human mentality in its entirety as a basis for its systems of thought and its formulations of human knowledge. Christian Science challenges the validity of a mentality made up of self-evident contradictions and asserts that human thought is only real as it reflects the Divine thought.

The scientific notion that the laws of the universe are material, instead of spiritual, has led mankind to look upon the miracles of the Bible, either as violations of law or a direct interposition of Deity, or else as mere fiction. They were not understood, and so were relegated to the past. In miracles, God's will seems to conflict with His law, and the more progressive thinkers found it difficult or impossible to reconcile personal will in God with a universe of law and order.

Within the last century the advancing thought, grown tired of creeds and dogmas and uncertain scientific theories and speculation, has been crying out for the practical and certain, the helpful and spiritual in religion. A higher revelation, a truer conception of God and His will has become a necessity. Only a demonstrable religion can satisfy the truly scientific spirit of this age.

Christian Science in imparting a definite knowledge of Spiritual law, has revealed the truth about the miracles recorded in the Scriptures. It teaches and demonstrates, that those unusual works were performed in accord with law that they were not extraordinary occurrences whose repetition is impossible or unlikely, but are equally possible to-day with a similar understanding of God's unchanging laws.

But is Christian Science unchristian? Dr. Buckley sounded the charge and orthodoxy has echoed it ever since, seemingly overlooking the fact that Jesus Christ made the supreme test of love, loyalty and fellowship with him to consist in keeping his commandments. Among these commands was the commission not only to preach the gospel, and to say "the Kingdom of Heaven is at hand," but also to heal the sick, which last especially involve the duty to demonstrate the approach and reality of his Kingdom in the lives of his followers. Orthodoxy is confessedly derelict in its obedience to this command. True, it has set apart a priesthood to preach the Gospel, but it has handed over the healing of the sick to a medical profession which is thoroughly materialistic in its professional work and may be purely infidel. Christian Science is confessedly faithful in fulfilling this commission.

"The fulfilment of the grand verities of Christian healing belong to every period, as Jesus' declaration in John xiv-12 plainly declares, and as primitive Christianity confirms. His words are unmistakable, for they form propositions of self-evident, demonstrable truth. Doctrines that deny the substance and practicability of all Christ's teachings cannot be evangelical; and evangelical religion can be established on no other claim than the authenticity of the gospels which support unequivocably the proof that Christian Science as defined and practised by Jesus, heals the sick, casts out error and will destroy death."[1]

[1] Miscellaneous Writings, page 192.

Christian Science lays especial stress upon the command of he Master to heal the sick and to do greater works than those vhich He did. Mrs. Eddy's language on this point is most mphatic:

"Though a man were begirt with the Urim and Thummim f priestly office, yet should deny the validity or permanence f Christ's command to heal in all ages, this denial would dis-onor that office and misinterpret evangelical religion."[1]

The question is therefore a pertinent one; "which is the ıore Christian, *unorthodox* Christian Science which accepts nd emphasizes Jesus' commission by its works, or *orthodox* hristianity which has ceased to function, so far as spiritual ealing is concerned?"

Jesus met the demand of John the Baptist, "Art thou the hrist?" by referring to the works which he performed. He as made the ability to in some measure perform His works he test of the genuineness of His professed followers' claims ɔ the title of Christian. After two thousand years of religious ducation, is it not a startling commentary upon our latter ay Clerics, to find them denouncing as heretical the one hurch which has accepted and is fulfilling the Christ test in spirit and in truth."

III.

It is claimed that Christian Science contradicts the Bible n its teachings concerning the nature and destiny of man? he Scriptures contain two records of creation, both given in he opening chapters of Genesis. Christian Science can carcely contradict both accounts, for one is a spiritual and he other a materialistic narration of man's origin and Christian cience teaches that man is spiritual and not material. The irst account—the Elohoistic story as it is termed—is the scien-ific record of creation by a scientist who perceived its glorious

[1]Miscellaneous Writings, page 194.

spiritual signification. The second, or Jehovistic account, is materialistic, in fact, so thoroughly materialistic as to shut out any apprehension of the nature and operation of Spirit.

This spiritual account, by transposition of the Pentateuch writers, comes first in the record of Genesis and forms the impressive opening chapter. Professor Sayce, a great scholar and Biblical authority, describes it as "a noble and simple declaration of the making of all things by God, who is one, holy and benevolent," and characterizes it as expressing wonderful spiritual discernment and insight.

The materialism of the earlier account is of the most pronounced type. It presents a material, sensual and mortal theory of the universe and of man's origin, in which evil is accepted as a fact of experience whose origin an attempt is made to solve. There is a total absence of anything approaching a spiritual view of man. In the first chapter God is declared to have made man in His own image and likeness by a single command. In the second chapter He is represented as forming man's body out of dust into which he breathed "the breath of life."

How this senseless figure became possessed of a skeleton framework, overlaid with muscles; how it became possessed of respiratory organs and a circulating system with capacities for prolonging existence by means of food utilized through various digestive or assimilative processes; whether God made the body complete and the living soul simply started the machinery going, or whether the living soul had something to do in the creation of its functional organs or capacities, or whether it was the medium whereby the body was changed from inanimate to animate clay, the materialistic biographer neglects to tell us. He leaves it a subject of speculation and such it has remained until in these latter days science is coming to understand more about the real origin and destiny of man than this early materialist did.

In the first chapter of Genesis, God pronounced good all that He created, and the Scriptures declare that He created all. In the second chapter He is represented as creating the tree of knowledge of good and evil. In this account evil is given its first recognition in Scripture. The knowledge of evil is here regarded as real, and hence as God-bestowed, as the knowledge of good. God is represented as instituting evil and creating this fruit-bearing tree of sin. Out of this narrative materialism has evolved the theory that God created evil as a necessary adjunct of a well ordered cosmos of human experience, so that man may know evil as well as good and may perfect himself by learning to reject the worst, after an experience of its inadequacy and the sorrow and misery to which it leads. Yet this theory ignores completely the fact that God took especial pains, by express and dire threats, to keep the race out of the knowledge of evil, a knowledge, or rather a belief in the reality of evil which has been the cause of untold misery ever since.

This theory is also destructive of the character of God, because if evil existed in the Mind of God, this assumption of evil and error would dethrone the perfection of Deity. The Bible is not a book of the knowledge of good and evil and it distinctly teaches that God is of too pure eyes to look upon evil. Sin, sickness and death have no record in the Elohoistic introduction of Genesis, wherein God creates the heavens, earth and man. Until that which contradicts the truth of being enters into the arena, evil has no history, and it is, in the view of the founder of Christian Science, brought into view only as the unreal in contra-distinction to the real and eternal.

Man's environment, according to this materialistic narrative, was as material as his nature. He is placed in a garden full of things pleasant to the sight and good for food; a place "where every prospect pleased" and the materialistic sense of

the fitness and fulness of things found ample gratification; a state of existence where there was an abundance of good things to eat, plenty of beautiful things to look at; easy hours of labor, abundance of leisure for enjoying one's self and giving free rein to every impulse except in one specific direction.

But here the account takes note of an important oversight in the creation of human life upon this planet. God had provided for the propagation of animal life of all kinds by creating the order of male and female, except in the case of human beings. How human life was to be perpetuated does not appear at first, and one may surmise or conjecture as to how God originally intended to provide for this flaw in the origin of the human species. There is however a reference to Adam's loneliness and need of a companion which God supplied in a thoroughly original manner by making a woman out of one of Adam's ribs, as if the supply of "dust" had given out. But this was done ostensibly as a mere concession to Adam's need of companionship.

In the first chapter of Genesis we have an account of the origin and nature of man, in which the glorious fact of creation is announced, viz.: that God made man, male and female, in His image and likeness, that is spiritually conceived and evolved. In the materialistic account, God finds it necessary to take Adam into partnership, not only to secure a suitable companion for him by making him the basis for the creation of a woman, but to institute a union between Adam and the woman in order to provide a new order of generation for the human species, and thus preserve the race from extinction. But if man is a spiritual creation, as the Scriptures declare, then, as Mrs. Eddy has profoundly said—"Life is not embryonic, it is infinite. An egg is an impossible enclosure for Deity.[1]

Biology teaches that the origin of life is to be found in a material seed, the cell or protoplasm, that this cell must decay

[1] Science and Health, page 550.

in order to propagate the species and the resultant germ be doomed to the same routine. According to the Scriptures, Adam was ceated before Eve hence it is seen that he did not spring from a material egg. Eve was formed from Adam's rib, not from a foetal ovum. The theory which the materialistic biologist has adopted to account for human origin, viz.: that the ovum is the point of emergence for the human race, may be replaced by other theories equally materialistic. At present the cell theory holds the field and has superseded the ancient superstition about man's creation from the dust.

The Lord Jehovah is represented as introducing two changes in the original modus operandi of instituting human life, viz.: that both the dust method and the rib method for some unstated reason should be discarded, and that man should henceforth be born of woman. Mrs. Eddy has pertinently observed,

"If, in the beginning, man's body originated in non-intelligent dust, and mind was afterwards put into the body by the Creator, why is not this divine order still maintained by God in perpetuating the species? Who will say that minerals, vegetables, and animals have a propagating property of their own? Who dare to say either that God is in matter or that matter exists without God? Has man sought out other creative inventions, and so changed the method of his Maker?"[1]

But let us return to the materialistic account of what follows the debut of evil. One of the animals which God is represented as having made and which is described as being more subtile than any beast of the field, comes in the guise of a talking serpent and suggests that Eve disobey God's command and eat of the fruit of the tree of good and evil. Strange that the snake did not also suggest that she take of the fruit of the tree of life so that she might thus escape the death penalty which God had imposed in case she followed the suggestion

[1] Science and Health, page 531.

of the serpent! Or did he omit to do so through malice aforethought? Evidently neither the serpent nor Eve were impressed as deeply as they ought to have been with the seriousness of the threat which God has made. Eve is represented as seeing the fruit as good for food, besides being beautiful in appearance and something to be greatly desired, "to make one wise," and so "she took the fruit thereof and did eat and gave also to her husband, and he did eat."

The whole story is a relic of snake worship. You will find traces of this ancient worship of knowledge under the form of a snake in many parts of the world; indeed there are some lands even to-day, where this worship still survives. "A reverent king removed the brazen serpent out of the house of Yahweh," says Allen Upward, "but no one has been reverent enough to remove the Serpent myth out of the Book of Yahweh."

Section two of the story deals with the consequences of this alleged disobedience of our first parents. God, the infinite Creator, is presented in human guise, walking in the garden in the cool of the day. His Omniscience is thrown into the background. As a human father, He questions His children to find out what mischief they had been doing. Eve confessed, so did Adam, but Adam seems to have proved equal to the occasion, for he had the assurance to put the blame on God himself as well as on woman for his dereliction. This boldness evidently made an impression on the great Creator, from what follows later in the story. God had told them explicitly that if they ate of the fruit of the tree of good and evil, that very day they should surely die. Like many an earthly parent he seemed reluctant to carry out what seems to have been a hasty threat. Judged by the usual standard of parental discipline, this was a bad breach. But He threatened to do what many an earthly parent has vowed he would

do to his children in case of disobedience, namely, make them "sweat for it." And so in a passion God puts Adam to work to earn his own living by onerous toil, first taking pains to curse the ground to make sure that Adam would have a hard time of it. God spared none of the actors in this drama, which reached so swift and fateful a climax. For Eve He had no pity. He told her that He would greatly multiply her troubles in life. He decreed her to be the slave of her husband, and that her child-bearing should be attended with much suffering and sorrow. The serpent he doomed to a grovelling life in dust of the earth.

For God to sow enmity between the seed of the serpent and Eve's seed seems a work of supererogation, for there must have been bitterness enough already in the heart of Eve and of Adam towards their deceiver. Throughout the whole interview God is depicted as a cold, heartless, unfeeling tyrant, not only venting His cruel rage upon those whom He had brought into being, but laying a curse upon all mankind that should come after them, because Adam and Eve stole the knowledge of good and evil from Him!

In the first chapter God gave man dominion over the earth which He blessed for man's sake. Here He is presented as changing His mind, literally implying that God deliberately withheld from man the opportunity to reform, lest he should improve it and so become better. He turns Adam and Eve out of the beautiful home which He had given them; He sends them forth into a world which He had cursed for their sake that it might bring forth thorns and thistles, leaving them to take care of themselves as best they could until they returned to the dust out of which He had taken them.

This whole conception of God is most demeaning. No human father, however furious and ungovernable his temper, would think of passing the death sentence upon his first-born

son and daughter for a single act of disobedience. For God to destroy in a fit of passion the children into whom He had breathed a part of His very self, and thus leave Himself childless, is a pagan, mythological, God-dishonoring and blighting conception of the nature and attributes of God.

It does not appear what was to become of the living soul which God had breathed into the inanimate figure He had fashioned. The materialistic scientist could not answer the question then, nor can he answer it any better now. We can only infer from this account that the breath of life must have been as mutable and mortal as the body itself. God forbade Adam to eat of the tree of life lest his existence on this planet would be prolonged indefinitely. The conclusion that both soul and body were mortal is further strengthened by God's decree: "Dust thou art and unto dust shall thou return." This wholly materialistic conception of man's origin and nature, raises the question "was the breath of life which God breathed into man His own breath, a part of Himself? If so, was He as material as the man which He had thus created?

But while God barred Adam and Eve from the garden and denied them access to the tree of life and doomed Adam to return to dust, He nevertheless chose to suspend indefinitely the death sentence. It does not appear that He established any age limit until a much later period; in fact, man was allowed to live a most unconscionable length of time, longer than human beings have ever lived since. Could it have been possible that the watch over the tree of life was relaxed, or the cherubim withdrawn and that Adam managed somehow to gain entrance to the garden and to eat of the fruit of the tree of life? At all events, God seemed to have completely forgotten all about that little scene in the Garden. It would have been a good thing if the human race had also forgotten it. There would have been a vastly less preponderance of misery over happiness in human experience.

I do not mean to be irreverent in my attitude towards the Bible. I accept and revere the spiritual signification of its terms, but the barest recital of the salient features of this materialistic story of man's creation and downfall carries its own refutation as an authoritative account of man's origin and God's attributes. Matter has no ability to sin and suffer, nor is spirit, God, injected into dust and eventually ejected at the demand of matter. Yet this materialistic account represents Spirit as entering dust and losing the divine nature and omnipotence.

The whole narrative which I have followed closely, exalts the validity of matter and dethrones the validity of spirit and Spirit's creations. It flatly contradicts the spiritually correct account of the creation of the universe and presents God, the infinite Creator, in the guise of a fallible, frailable, malevolent, anthropomorphic being, full of human weakness. It is a most demeaning conception of Deity and gives point to Ingersoll's irreverent jest, "An honest God is the noblest work of man." With reverence, I declare that such a Deity could have no claim to our confidence. We may forgive the materialistic scientist of the present age if he declines to accept this parody on God, or relapses into blank atheism, which is quite excusable, nay, becomes a virtue, if this account be the truth concerning the nature and attributes of God and the origin and destiny of man.

I have taken pains to study Mrs. Eddy's analysis of these two stories of creation contained in Genesis. While Christian Science emphatically contradicts the second chapter account there is an unequivocal acceptance of the spiritual origin of man as described in the first chapter; and an emphatic declaration that man is not material but spiritual; that his life is in God. Christian Science pronounces itself in full accord with the narative of man's origin given in the first chapter of Genesis. It is not in accord, however, with the account contained in

the second chapter. Is it for this reason that the theologians condemn Christian Science as unscriptural? Is Christian Science adjudged to be heterodox because it declines to accept as one of the tenets of its faith the materialistic account of man's origin and destiny contained in the second chapter of Genesis. But will the orthodox clerics seriously affirm that the second chapter is the correct and the first chapter the incorrect account of man's origin and destiny? Which horn of this dilemma are they likely to take in their eagerness to discredit Christian Science? Will they take the one which discredits the God they worship? What think you, members of the Jury?

IV.

THE OLD ORDER CHANGETH.

THE Christian Science movement is a revolutionary movement. It is at war with the senses. It is a struggle "for the freedom of health, holiness and attainment of heaven." The issues which Mary Baker Eddy precipitated may be briefly summarized as follows:

Is reliance to be placed as heretofore on the drug system, or are spiritual methods of healing to be recognized as the proper means to be employed in case of illness?

Are material remedies, inanimate matter, human personality, and hypnotic suggestion, or the Omnipotent mind, the Divine energies of Spirit, to be the curative agency through which the human race is to find deliverance from its bondage to sickness and disease?

Is it the so called sub-conscious mind upon which physician, clergyman, or mental healer must alike depend for the relief or recovery of the sick, or are the ravages of sin, sickness and death to be stayed by the Divine Mind—"the absolute Divine Principal of scientific being and healing, before which sin and disease lose their reality in human consciousness?"

"In this revolutionary period," as Mrs. Eddy has declared, "like the shepherd-boy with his sling, woman goes forth to battle with Goliath." And the odds apparently were as much against her as they were against the stripling David when he accepted the challenge of the Philistine Giant. Mrs. Eddy's metaphysical system of healing bodily ailments challenged materialistic hypotheses to meet in final combat. The Science which she proclaimed has had to face the opposition of a thoroughly materialistic and skeptical age. It has encountered the bitter antagonism of a medical profession, thoroughly ma-

terialistic in its professional work. The scientist, the philosopher, the theologian, the metaphysician, the materialist, condemned Mrs. Eddy's teachings and united in efforts to accomplish its overthrow. The reactionaries, recruited from the old schools of medicine and theology hastened to do battle in defense of old time dogmas, creeds, and theories. The doctors, solidly opposed to any change in present theories or methods of medical treatment, scouted the teachings of Christian Science on the subject of mind healing and stoutly denied the reality of the cures effected by Christian Science practitioners. The clerics derided the doctrines promulgated by Mrs. Eddy and pronounced them unscientific and unscriptural.

Powerful vested interests influenced by mercenary considerations, vigorously opposed the progress of the movement. Secular and religious newspapers, journals and magazines threw the whole weight of their influences against it. A persistent campaign of vilification, mis-representation, abuse, and persecution was carried on in an endeavor to discredit Christian Science, its leader, and to accomplish its downfall. Why? The success of the Christian Science movement meant a revolution in medical practice. It foreshadowed the doom of medical procedures. For the drug system it would substitute a scientific and demonstrable curative principle and a method of treatment conducted on a Scriptural basis of Christ-healing. Over and against the insufficiency of material remedies and human personality it would place the fulness and sufficiency of spiritual healing through the power of Omnipotent mind. What wonder, then that the vested interests fought? They heard their death knell.

On the one side were ranged materia medica and its material methods of treating disease, including other material or semi-material means of relief from physical ills, hygiene, electricity, osteopathy, animal magnetism, human personality, hyp-

notic suggestion and psycho-therapeutic procedures. And who was the implacable foe who drew this army into the field? A woman without worldly influence or resources, who single-handed undertook to wage a seemingly hopeless battle against the materiality of the age.

Humanly speaking, the result was a foregone conclusion. But Mrs. Eddy fearlessly met the challenge.

As Goliath of old derided his opponent, so did the present age meet the founder of Christian Science with scorn and derision, with abuse and confident assertion of ignominious defeat. It ridiculed her endeavor to bring a new healing evangel to the world; to create a new religious order; to found a church based on the principles laid down in her book; to raise up a body of Christian Science practitioners who should be able to heal "all manner of sickness and all manner of disease" as in the time of Jesus.

Elijah, "the prophet of flame and thunder," whom God had answered with fire from Heaven, consuming the sacrifice, the altar upon which it was laid, and the water that filled the trenches, suffered a violent reaction of spirit, and lost his courage when an idolatrous Queen, who had slain the prophets of the Lord, threatened to take his life also. He fled to the wilderness, where discouraged and physically exhausted he asked God that he might die because he was not better than his fathers, and because the children of Israel had forsaken God, torn down His altars and slain His prophets.

What has enabled Mrs. Eddy to remain fearlessly at her post of duty, despite the threats of those opposed to her? Why has she never yielded to despair nor faltered in her allegiance to the cause which she espoused? Let the following glimpse of her religious experience, given in Miscellaneous Writings, be a sufficient answer:

"To preserve a long course of years still and uniform amid the darkness of storm and cloud and tempest, requires strength

from above—deep draughts from the fount of divine Love—the spiritual glow and grandeur of a consecrated life wherein dwelleth peace, sacred and sincere, in trial or triumph."

III.

Goliath fell before the sling of the shepherd-boy. The woman who went forth to battle with the educational systems of to-day has triumphed. She has achieved the seemingly impossible. The task to which she has devoted her life, the demonstration of the Christ-healing, the saving of the lame, the deaf, the dumb, the blind, the sick, the sensual, the sinner, the establishment of a church that should commemorate Jesus' words and works,—all have been accomplished in this age and during her lifetime.

All question as to the possibility of Mary Baker Eddy's ability to establish a new religious order, or successfully demonstrate the metaphysical principle of healing as laid down in Science and Health, is removed by a candid and unprejudiced consideration of the facts pertaining to the spread of the movement and the healing ministry conducted by Christian Science practitioners.

Materia medica which now is both empirical and atheistic in its professional work must needs become scientific and Christian. It must reach the true source of disease, instead of confining its attention to the treatment of effects, registered in the human body through diseased thinking. Material remedies have had their day. Drugs are going out of fashion. "The relief of disease," says Dr. Woods Hutchinson, "is no longer a matter of providing a few magic powders or soothing potions. We have got past that. We no longer believe that any drug of itself, will cure any disease." As our modern physician-philosopher Osler puts it, "He is the best doctor who knows the worthlessness of most drugs." The signs of the time presage a new order of medical practice in which

h in drugs, or in the doctors who administer them, will give
:e to faith in the healing power of the divine Mind, and
istian Science mind-healing will become the true specific
human ailments.

A materialistic age is being succeeded by an age of Chris-
idealism. "The old order changeth," and this is quite as
: of medicine as it is of politics and religion. Physiology,
tomy and hygiene must be studied from a new standpoint.
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Broad-minded members of the medical profession are be-
ıing to realize that the action of the mind upon the body
ıore powerful than drugs; that drugs are powerless to reach
sical ailments which are clearly traceable to mental states
conditions. There are doctors in various cities who now
:e a practice of sending to Christian Science practitioners
:s which they cannot successfully treat with material
edies. In some instances as many as six such cases have been
led out of eight treated by a single practitioner! The cures
:cted through Christian Science conclusively demonstrate
: it is possible to make sick people well without recourse to
)ctor's prescription or to the shelves of the pharmacist.

Faith in supposedly curative objects through which deliv-
ıce from physical ills may be secured, has been a charac-
stic of the human race from time immemorial. Faith heal-
is as old as humanity itself. So far as the real efficiency
he curative agencies employed is concerned, it is faith that
ıt the bottom of all therapeutic practice. Hence we may
perly conclude that there is nothing which can be considered
r, strange and startling in the employment of mental meth-
: of cure.

The downfall of the drug system does not necessarily mean

the downfall of the medical profession or that there will be no need of medical practitioners, at least until we get much nearer the millenial age than we now are. The relegation of the stage coach to the scrap heap did not mean the loss of all transportation facilities. It simply meant the substitution of other and better modes of travel, such as the trolley, the railroad, the automobile, and ere long, the flying machine.

Because Christian Science wars with physical science, the old schools of medicine continue to oppose it and to denounce this great agency for the advancement of human welfare as a source of superstition and bodily damage. Prof. William James, the eminent Harvard psychologist, lays the blame on a "scientific respectability," which keeps the doctor's mind cure sympathies "tied up." A physician may even believe in the therapeutic efficiency of prayer, but he is not willing to accept it as a medical fact, as well established as the physiological action of castor oil, notwithstanding that the action of inanimate matter on the human body is in the highest degree empirical instead of scientifically certain. Nevertheless to-day there is hardly a city, village, or hamlet, in which are not to be found living witness to the virtue and power of Truth.

To the gentle reader who may think that I am needlessly severe on the medical profession, I can only say that what I have written has been under the compulsion of facts developed in my study of the Christian Science movement. If I have used what may seem like strong language in emphasizing the insufficiency of material remedies, I have endeavored throughout to avoid the intrusion of the personal element. I am free to admit that I have but little respect for the drug system, but I have plenty of respect for those members of the medical profession whom I have had occasion to know. What I have said, however, is only the cooing of the turtle dove compared with what medical practitioners themselves have had to say about medicine as a science. As a matter of fact the hardest

s said against the practice of medicine on the basis of rug system came not from those outside, but from those : the profession.

or instance, at a recent conference of several hundred ent physicians, held to discuss the curative properties of iew pitch blende discovery—radium, a distinguished au- ty in materia medica made this statement:

There is nothing dawning upon the profession to-day with certainty than that medicine as a curative agency is fail- The most conservative practitioners are depending less less each year upon drugs as a means of combating dis- . For many hundred years, consumption has been treated drugs and nobody has been cured by them."

s to the records of medicine, Dr. Chapman of the Institute Practice of Physics in the University of Pennsylvania is ly emphatic:

We cannot help being disgusted with the multitude of theses obtruded upon us at different times. Nowhere is nagination displayed to a greater extent; and perhaps so e an exhibition of human invention might gratify our y, if it were not more than compensated by the humiliat- iew of so much absurdity, contradiction, and falsehood. armonize the contrarieties of medical doctrines is indeed ik as impracticable as to arrange the fleeting vapours id us, or to reconcile the fixed and repulsive autipathies ture. Dark and perplexed, our devious career resembles rouping of Homer's Xyclops around his cave."

o this may be joined this declaration by an English phys- Mr. John Forbes, Fellow of the Royal College of Phys- s in London:

No systematic or theoretical classification of diseases or y therapeutic agents ever yet promulgated, is true, or any like the truth, and none can be adopted as a safe guid- in practice."

liver Wendell Holmes, in a lecture before the Harvard cal School, years ago boldly asserted what few outsiders

would have the courage to say, "I firmly believe that if the whole of materia medica could be sunk to the bottom of the sea, it would be all the better for mankind, and all the worse for the fishes."

Dr. Mason Good, a London professor, makes an even more startling assertion: "The effects of medicine upon the human system are in the highest degree uncertain; except indeed, that it has already destroyed more lives than war, pestilence, and famine, all combined."

The celebrated Dr. Abercrombe, Fellow of the Royal College of Physicians, Edinburgh, declares, that "Medicine is the science of guessing." Dr. James Johnson, Surgeon Extraordinary to the King, is even more emphatic: "I declare," says he, "my conscientious opinion founded on long observation and reflection, that if there were not a single physician, apothecary, man-midwife, chemist, druggist, or drug on the face of the earth, there would be less sickness and less mortality."

In arguing against a proposed medical bill, at a hearing held before the joint committee on Public Health of the Massachusetts legislature in March, 1898, Professor William Jones, of Harvard University, said: "I come to protest against the bill simply as a citizen who cares for sound laws and for the advance of medical knowledge. Were medicine a finished science, with all practitioners in agreement about methods of treatment, a bill to make it penal to treat a patient without having passed an examination would be unobjectionable. But the present condition of medical knowledge is widely different from such a state. Both as to principle and as to practice our knowledge is deplorably imperfect. The whole face of medicine changes unexpectedly from one generation to another in consequence of widening experience, and as we look back with a mixture of amusement and horror at

ıe practice of our grandfathers, so we cannot be sure how ırge a portion of our present practice will awaken similar ɛelings in our posterity."

Not less significant are the remarks of Dr. George R. Pat-ɛn, one of the leading physicians and surgeons of the North-ɾest, in an article entitled, "The Mind as a Dynamic Force":

"It is a matter of common observation that medical theories nd remedies of a few years ago have been discarded and that thers have taken their places. In fact, the practice of medi-ine is no more an exact science than the making of pies or oughnuts. There are fads and fashions in medicine just as ıere are in bonnets, and they change about as often. ental influence alone may diminish or increase the activity of ormal physiological processes to the extent of removing path-logical effects or disease. In a general way, the effects of rugs are uncertain, perturbing and distinctly disappointing. It is a ludicrous fact that the average patient, when aying out money, expects to see some sign that he is getting alue received' in the shape of bottles and pill-boxes; and so e unfortunate doctor may have no option but to deceive. As ne passes less reliance is being placed on drugs. As knowl-ge of disease increases, the use of medicine decreases. It is ısonably assured that ultimately the physician will become, : as much the man behind the pill as the judicious adviser, wise counsellor, gently leading the sick 'into green pas-ɛs, beside still waters,' through paths that lead onward to ıvery, assisting nature at times, if need be, with a big bread "

The old blind, implicit confidence in drugs is gone," says Woods Hutchinson. "The doctors no longer hold the belief that if they could only find and give the one right ly it would 'do the rest,' like some magic button when d. Physicians themselves admit that one of the greatest les to progress is the use of drugs, one of the greatest ties in sifting the helpful from the worthless, has been vet due to the fact that about eighty-five per cent. of all ı get well of their own accord, no matter what may be

or may not be done for them. The authority whom we have already quoted (Dr. Hutchinson) is responsible for the astonishing admission made in *Hampton's Magazine* recently, that 'any drug which is used with sufficient constancy and under favorable circumstances in any disease will score eighty-five per cent. of cures, providing it is not positively harmful.' "

The gravest difficulty of the drug problem is found in the fact that the oldest, most highly prized and most universally used drugs are unfortunately the most dangerous and poisonous, and it is predicted that the biggest struggle that the coming doctor will have over the drug system, will be to break the deadly grip which they have upon the confidence and the affections both of the profession and the public. That opium and alcohol form the backbone of the patent medicine business, is so well within the truth, that the assertion is freely made by medical practitioners that if these were taken away the business would collapse in forty-eight hours.

What then do the signs of the time presage? As I read their augury and seek to interpret the significance of the foregoing facts and considerations, I think that I am not wide of the mark in reaching the following conclusion, viz.: Before the twentieth century is half over, there will be an almost complete loss of confidence in the healing efficacy of drugs. The indications are not wanting that such a change of attitude on the part of multitudes of intelligent men and women is already taking place? What therapeutic system will take its place? Does not the progress of the Christian Science mind healing movement clearly indicate that within the next ten years this system will be generally accepted as the most efficacious system of cure and will be generally and successfully practiced? This does not mean that the doctors will have to go out of business. It means that in sheer self-preservation the present systems of treating disease on a drug basis will be abandoned for methods of mental treatment, and that

an increasing proportion of the medical profession will become Christian Science practitioners. As for drugs the time is swiftly approaching when the world will firmly agree with Oliver Wendell Holmes in his conclusion that it were better for mankind if the whole materia medica were sunk to the bottom of the sea.



Part 4



"Give me, O God, to sing this thought,
Belief in plan of Thee, enclosed in Time and Space,
Health, Peace, Salvation universal.
Is it a dream?
Nay, but the lack of it a dream,
And failing it, life's love and wealth a dream,
And all the world a dream."

—Walt Whitman.

I.

ORGANIZED CHRISTIANITY.

Some Facts and Considerations.

IT is fast becoming evident that there is no finality about the Christian Church as a permanent organism in society, at least, so far as the present ecclesiastical systems are to be taken as its exponent. The modern institutional church is many leagues removed from the pure Christianity of the New Testament type, to which I have already briefly alluded. The main things with which it has concerned itself, those functions which it has voluntarily assumed, every enlightened municipality is now prosecuting with all the force and efficiency of municipal and state machinery. Organized Christianity will, therefore, shortly cease to have any *raison d'etre* so far as its various social, reforming, ameliorating, philanthropic agencies are concerned.

How stands the Church to-day? And by the Church I do not mean the religion of Jesus Christ. These are not always synonymous terms. I candidly believe there is more honesty, truth and charity, more real religious power in the world to-day than ever before, but it is not all in the church and does not find expression in the ecclesiastical language of the past. By the Church, I mean organized Christianity as a great sacerdotal corporation. What we co-ordinate under this term is an aggegation of institutions and usages around the central idea of the Christian faith. As it stands to-day it represents an assimilation to the world, in which the pure Christianity

of Jesus Christ has come to live, which has been at the expense of its higher ethical and finer spiritual elements and its ministry to the physical needs of mankind. The Christianity that is merely of sects, the pulpit and fashionable society, carries within its organism the seeds of decay and dissolution.

This age rightly demands that organized Christianity shall realize the unity of classes and peoples, the common faith and hope and charity, its obedience towards God and duty towards men which Christ symbolized. To the extent which it has failed to do this it is unchristian and unfaithful to the trust committed to it.

Organized Christianity in its jealous concern for the honor and permanency of the priestly office has failed to apply the sovereignty of Christ as the sole institution of faith and worship; it has failed to show how the Christian idea can fulfil the ideal of humanity.

Jesus Christ completely reversed the belief that God's attitude towards His children needs or could be changed by the offering of gifts and sacrifices. But this old belief still survives in those elaborate dogmas and institutions, sacrificial and ceremonial, which are the proudest work of man and the distinguishing characteristic of organized Christianity as it exists to-day.

One of the most recent and the most scathing indictments of the Church has been drawn by a Baptist minister, a professor in the Chicago University, George Burnham Foster, and may be found in a recent volume from his pen entitled "The Function of Religion." He pictures the church as on the wrong track and questions whether it is not like an old tree whose fruit-bearing days are over. The difficulties of its situation are enlarged upon, such as the estrangement of the masses and the emergence of triumphant competitors, as bearers of the ideal interests of humanity in which the church formerly had a monopoly. Among these competitors of the church in

its educational and charitable work are the State and Municipalities who are assuming this work with increasing intelligence and humanity.

In these latter years a number of special agencies have emerged whose natural and specific function is to care for destitution and for politics and for education and morals as well. Once the church founded all manner of educational institutions, whereas now, the state and private capital build schools and colleges. The church, according to Professor Foster, is not only dogging the footsteps of science and blocking its every advance, but is lacking in its search for truth. He charges it with love of dogma, with pride rather than service, with clericism rather than humanism, and declares that it has always been on the reactionary side of every question and by virtue of its usurpation and mal-administration, religion is perverted and the free and normal development of human culture is menaced.

The church is represented as a dabbler in politics, charity, and medicine, in which fact he discerns the proof of a bewildered and desperate confusion as to its true functions. He describes it as hobbling along behind all the progress of life, regarding it with envious and jealous eyes, because every new advance would make her by so much superfluous, thus limiting her field of labor or imposing upon her the humiliating necessity of being a busy body and interloper on regions now normally occupied by other institutions.

"It is whispered round," says this militant critic, "that the Church in regions of reform and charity and education and politics and medicine is something of a bungler and intruder practicing squatter sovereignty in territories in which she has no constitutional right."

Once upon a time the church disciplined and restored transgressors. Now the State does it. Not so long ago the church taught its members to forego amusements as a moral peril,

now, impelled by an instinct of self-preservation, it seeks to hold the patronage of the people by competing with outside purveyors of amusement.

Nor is Dr. Foster content with describing the difficulties of its ecclesiastical situation. This fiery critic does not hesitate to even denounce the church as a "whited sepulchure, full of dead men's bones, a place where death is treated as if it were life, and life as if it were death."

The fact that the people do not support the church or attend its services, is, in his view, not because of indifference to ideals, but because other institutions better express and promote these ideals.

"The spiritual values of the people," he asserts, "are more effectually conserved and nurtured by other agencies than the church."

II.

Dr. Fairbairn, one of the ablest of English theologians, regards Organized Christianity as fundamentally wrong in its theory of human nature. He characterizes it as an attempt to confine Divine influences to artificial and ordained channels, and thereby to make the common life of man either vacant of God or alien to Him.

He declares that the church doubts the presence of God in humanity; limits His grace to a constituted church; doubts the sanity of the human reason, or its affinity with its Maker, and regards it as ever tending away from Him, its bent by nature being from God rather than to God; asserts that it is possessed with a great fear that man freed from the authority and guiding care of an organized and apostolic church would infallibly break away from the control of His law and truth, and declares that such a theory makes mere heathens of some of the most beautiful and devoted spirits that have advanced true religion and promoted the philanthropies of modern times. "It

y be good ecclesiasticism," remarks Dr. Fairbairn, "but it ɔad Christianity."

And the organized society, as Dr. Fairbairn well remarks, ich seeks to enforce respect for its orders, observance of ritual, participation in its worship, submission to its author-, by invoking the terrors of the world to come, "may be a ırch, but it is not a religion."

"Organized Christianity," Dr. Fairbairn goes on to say, "is ıfronted with a belligerent and most pronounced unbelief, ıich is reflected in a disheartening loss in church attendance." Missionary zeal fails to keep pace with the increase of the ɔulation and its aggregation in large towns; the church is little penetrated with the spirit of Christ and so dominated the spirit of worldliness, that it is making heathens faster ın it has been able to make Christians."

Proofs of historical continuity and Catholicity are but sad ıythings for the ingenious intellect, when urged in behalf of urches confronted by such invisible evidences of failure, as e the miseries, the sins, the poverty and want, the heathen-ns and civilized savageries of to-day.

"The distance of the churches from the religion of Christ," ntinues Dr. Fairbairn, "is measured not so much by the nount of unbelief, both of the critical and uncritical order; is not simply the relatively small number of church-goers, ɔr the failure of missionary zeal to keep pace with the in-ease in population and its aggregation in large towns; nor is is distance to be measured by the number and quality of the ɔdies that describe themselves as churches and other no less ɔnorable bodies as sects. Neither is it the decline in the urches of the love that seeks to emulate, and the growth of e envy that love to disparage, that emphasize the distance om the religion of Christ."

It is something more radical than any one of these or even of them, viz.: the small degree in which the Christian ideal s been and is the constitutive and regulative idea of the urches and of society.

The poor have a right to expect help from religion, in be-

lieving that its mission was to lift them out of the poverty, to make an end to charities, that are the luxuries of the rich and the miseries of the poor, and to create a society, a free and ordered brotherhood, where freedom, justice and plenty were to reign.

"The greed, the selfishness, the sheer individualism and mammon worship which excites reprobation; the heartless and contented acquiescence of the church in conditions which debase the soul of the people and erect the extravagant luxury of the few and the grinding poverty of the many," these, as Sir Oliver Lodge has so forcibly observed, are among the things which Christ would most strongly denounce if he were to come again among us. It recalls the parable of the rich man and Lazarus in which Jesus said of the former "he lifted up his eyes in Hell, being in torment." This teaching of the great Nazarene prophet is strikingly similar to that of Gautama, the Buddhi, who taught that "to be wealthy, while so many thousands are perishing for want of bare necessities is the blackest of crimes."

The churches of to-day are what Wendell Phillips called them, "The great apologies for every powerful wrong." If we look for the most powerful defenders of the predatory rich do we not find them in prominent churchmen like Chancellor Day and Dr. McArthur?

Elisee Reclus, an eminent French scholar, draws this picture of our vaunted Christian civilization, as related to city life, which he regards as merely a semi-civilization because only a majority enjoy its benefits:

"The slums of our city are more repulsive than anything else to be found among the so-called savage tribes. Hundreds of thousands, millions probably, beg bread at the doors of churches and barracks. Accidents, diseases, deformities and congenital defects of every sort, complicated more often than not by the random application of bogus remedies, aggravated

by poverty, by the lack of indispensable care, by the absence of gaiety and of hope, produce decrepitude long before the normal period of old age. The success of some involves the failure of others in contemporaneous society and in all the countries called civilized. The moral abyss between the manner of life of the privileged and of the pariahs has widened. The unfortunate have become more unfortunate, because their physical sufferings have been irrtated by hatred and envy and because their destitution has been aggravated by the consciousness of forced abstinences."

Said Frank Moss, one of the leaders of the reform movement in New York City, to a group of clergymen:

"I call you to witness, friends! Has the Christian Church, has the Hebrew Church, has any church, in these days of vice, in these days of crime that have cursed the city, and from which we hope we have been delivered, in these days of shame and degradation—has any church raised its voice of protest? Has any adequate rallying cry gone out from the churches? When the time came to fight the organized corruption that had seized the governmental powers and stolen young men and women right from the very doors of the church; when the time came for a fight we had to turn to politicians to organize and lead the fight. The church was practically dumb."

And has the church been any more outspoken during the work of the State and the Municipality in Tenement House Reform; a reform led by a Tenement Commission and made effective by means of legal enactments, designed to remedy the shocking conditions in the dirty slums and dark unsanitary tenements of our great city. This very law designed to improve these conditions; to curb the rapacity and unscrupulousness of the contractors and owners of tenement property and to check the exploitation of the poorer classes of the city for purposes of greed, encountered as its opposers property owners who profess to be Christian and property owning clerical corporations, whose stately religious services on Sunday present the saddest possible contrast to the life of the poor and de-

graded denizens of their tenement properties, living under conditions that are a disgrace to our Christian civilization.

Jesus, who was embodied Compassion, Beneficence and Truth, wrought for the redemption of man. He entered into our common lot. He was touched with the evils which the common people endured. He went in among the needy and the guilty. He loved to cure disease and to create a spirit which should banish poverty. Has Organized Christianity followed His example? Is it Christian in the Christ way?

Speaking of religious conditions in England which apply equally well to the Ecclesiastical situation in this country, Dr. Fairbairn says:

"We have in our midst outcast masses, multitudes who have lapsed into something worse than heathenism, into merest savagery, and have done so, not through lack of religious agencies, but simply through lack of religion, the absence or inaction of the higher Christian ideals in the mind, heart and conscience, of the body politic.

"Of course the church can reckon up the sums spent on building churches, on its endowments and stipends, its founding and maintaining of religious institutions, hospitals, homes, etc., on its prosecution of missionary enterprise at home and abroad, and can appeal to the multitudes of beneficient agencies and benevolent institutions worked by the church, and may argue that these sums are so immense, as to prove the spirit of faith to be a living and zealous spirit, devoted and self-sacrificing.

"But the destitution, depravity, utter and shamless godliness which exists in spite of all expenditures and efforts of the church. What do these evils mean?

"Organized Christianity to the degree that they do exist is not only imperfectly Christian, but really un-Christian; so far as they are preventable, the church has been forgetful of its highest obligation, or unequal to their performance."

Edwin Markham, in a recent poem entitled "The New Century," has this to say touching the present-day conditions of the poorer classes in our cities:

ORGANIZED CHRISTIANITY

"Man has put harness on Leviathan
And hooks in his incorrigible Jaws,
And yet the perils of the street remain,
Out of the whirlwind of the cities rise,
Lean Hunger and the Worm of Misery,
The heart-break and the cry of mortal tears."

And he draws still another picture:

"When I hear on our streets, the tragic stories of our weat shops, of our child slaves, together with the wanton iot of luxury, in the money madness of our day—I sometimes eel as Shelley did, when with Leigh Hunt, he stood one night n London Bridge. With a quick gesture Shelly pointed to he great city, exclaiming: 'Hunt, Hell is what London is.'"

And the Rev. Charles Stilzle, who is leading a movement esigned to bring workingmen and the church into closer ouch, utters these unutterably saddening words, concerning ie poor thousands who in blank despair turn from a Chris- anity, from which they have a right to expect relief from rinding oppression and the well-nigh intolerable conditions hich obtain in the sweat shops and factories of our cities here they toil in hopeless drudgery, "chained to the wheel f labor by the fierce necessity for bread:"

"To hold the cities," says Dr. Stilzle, "is to hold the Nation, nd the church will keep on losing ground in the cities unless : sits down to honest study of these problems. More danger- us than any opposing religious system is the churches' appar- nt failure to recognize the influence of the social and physical onditions which affect many of those whom we are seeking o win. These conditions have more to do with their aliena- ion from the church than is generally supposed. The dirty lum, the dark tenement, the unsanitary factory, the long hours f work, the lack of a living wage, the back-breaking labor, he want of money to pay doctors in time of sickness, the oor and insufficient food, the lack of leisure—all these weigh lown the hearts of thousands and thousands in our great ities."

"To such men and women, what does it matter whether

the doors of the church are opened or closed? What do they care for flowery sermons or fine orations? What meaning can the Fatherhood of God and the brotherhood of man have to them? They ask, 'Where is God?' and they say, 'What does man care?' The hell in the future does not interest them. Their hell is here and now."

In an age when it can be said of a large part of Christian society, "every one loveth gifts and followeth after rewards," and the cry of the oppressed is not heard even at the Temple altars, the denunciations of the prophet Isaiah have lost none of their force:

"To what purpose is the multitude of your sacrifices who hath required this at your hands Bring no more vain oblations; incense is an abomination unto me Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them When ye make many prayers I will not hear. Your hands are full of blood. Wash you, make you clean; put away the evil doings from before mine eyes; cease to do evil, learn to do well; seek justice, set right the oppressor, relieve the oppressed."

III.

Has the Christian world as represented by the five great Christian nations, England, Germany, Russia, France and the United States, fulfilled the vision of the prophet Isaiah of that peaceful reign when the nations of the earth

"shall beat their swords into plowshares, and the spears into pruning hooks; when nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah 2-4).

On the contrary, they have much more nearly fulfilled the vision of the militant prophet Joel:

"Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning hooks into spears." (Joel 3-10).

ORGANIZED CHRISTIANITY

Were Jesus Christ to appear as man among men, would he find that Christianity had replaced suspicion and force with reason and law; that the world's wealth was being used for productive, humane and enlightened purposes? On the contrary, would he not find the greater part of it squandered on ruinous and provocative preparations for war, preparations which involve an extravagant and wasteful expenditure of public money in the competitive construction of needless and useless armaments, and impose unnecessary burdens of taxation that threaten to ultimately impoverish and exhaust the resources of the people, work ruin to the working men, desolation in many homes and the degradation of the Christianity which He came to establish upon earth?

The cost of armed peace or of maintaining what is in reality only a truce among nations, has grown to enormous proportions. European nations are said to have been looking to the United States to lead them in the arrest of war expenditures. But what is the spectacle which this country affords? Instead of curtailing its outlays for war preparations and thus throwing its moral influence in the right direction, it has increased its expenditures at such a tremendous rate, as to outdo any other nation in the world. For the period of 1890-1898 the average yearly rate of expenditure for the army and navy was $51,000,000. The statistics show that the average yearly rate for the period of 1902-1910 was $185,400,000, *an increase of* 360 *per cent.*

In eight years the American people have had to pay the enormous sum of $1,072,000,000 for war purposes, an amount which exceeds the entire budget of the United States for 1910, and is twice as much as the highest estimate of carrying out the deep water way projects of the country.

The expenditures of the five leading nations in Christendom for the past fiscal year, on a peace basis reaches the tremendous and appalling total of $1,190,383,177. Nor is that all

—Christian nations are already staggering under a load of debt which amounts to $34,000,000,000, on which the interest alone is nearly $1,000,000,000 annually. This indebtedness has been almost wholly incurred by outlays for war purposes. What the expenditures would be in case of a war in these days between any two or three of these nations staggers the imagination. It would create a well-nigh intolerable burden of indebtedness and impose years of the most crushing, unnecessary and ruinous taxation. The war with the Boers of South Africa cost England $1,000,000,000. What would a war between England and Germany cost these two great nations?

Already the existing social order is in grave danger. Class antagonism; the growth of socialism; the menace of revolutionary doctrines which are being spread throughout the world; the strife between capital and labor; the grinding taxation of the poorer classes; the enhanced cost of living, the growth of the privileged classes, the revolt against the employment of so large a proportion of the resources of the nations in the maintenance of instrumentalities of destruction; these all seriously threaten the stability of national existence and presage the overthrow of governmental rule.

Were the vast sums now expended in military preparations used for improving and conserving national resources in the interest of the common people, were it expended in bettering educational methods, in caring for the aged and the infirm, relieving congested population and in other work for the general benefit of mankind, the problems connected with the social and economic advancement of the working class could be easily solved.

If the 477,000,000 nominal Christians who make up the membership and following of Christendom, as it exists to-day, were to compose their sectional differences; were they bound together in the bonds of a true Christian unity, instead of being separated into a multitude of more or less discordant sects;

ere they pledged to the promotion of that peace among men hich the founder of Christianity came to bring to this world, an there be any doubt that a public sentiment would be reated so powerful as speedily to put an end to this extravaant, useless, ruinous, and worse than criminal expenditure or maintaining an armed peace among so called Christian ations?

Why go to war? Why talk of it as an "instrument of olicy?" Why must the war-dogs bay so vigorously? Why ust there be conquest at the cost of a life and death struggle etween the combatants? Why should there be the outpouring f a nation's blood and treasure in frenzied conflict? Why ust hate and passion, mad brutality and bloody carnage run iot? Is that the price great civilized Christian nations—Chrisan in name at least—must pay for national existence and inustrial and commercial prosperity? War is neither Christian, or wise, nor profitable. To violently and brutally disturb rough armed conflict, the world's peace and the common fe, the common interest, the common trade of civilized naons, finds no sanction in true statesmanship or prudent reard for the well being of the citizen and the state.

But why talk of an utter lack of preparedness for war, hen the truth is vast armaments are wholly unnecessary in ur day, and cannot be relied upon to prevent war. If conistently carried out by the great nations there can be but one onclusion, the cost of armaments and the maintenance of ations on a war footing will become prohibitive, or else bankupt the civilized world. Instead of being a guarantee of eace, great armaments are a continual menace to peace.

In the last ten years we have expended in this country, in reparations for war the sum of $2,192,036,585.20. What ave we accomplished by this vast expenditure? Official reorts tell us that any large nation in Europe or in the Orient

could successfully invade America, destroy the cities on the coast and paralyze our commerce.

If with such an expenditure we are in such a helpless condition, as the advocates of militarism would have us believe, how much *must* the country expend to render ourselves secure against the most remote contingencies which might arise in case of war with a first-class nation? Yet in spite of all this enormous outlay for war preparations, equal to 72 per cent. of the nation's yearly income, if we include the pension list, the eminent men whom we have chosen to preside over the mighty question of national defense, distinctly and emphatically declare that we are alarmingly unprepared for attack by any foreign power. Does this mean that the other 28 per cent. of our annual income must go in the same direction?

The fearful waste of accumulated capital involved in war and the increasing burden of taxation involved in being prepared for war, is becoming a most practical argument against war, since it is fast breaking down the ability of nations to carry the double burden.

One thing is certain: there must be the growth of a truly international opinion which will make war a practical impossibility or else the increasing expenditures for war preparations will reach the breaking point and wars will not be carried on between nations for the simple reason that the nations themselves have become bankrupt and are no longer able to wage successful warfare.

Is organized—or shall we say disorganized—Christianity deserving of the name of Christian so long as this horrible spectre of militarism overshadows all the Christian countries of the world; so long as the emphasis is laid upon shot and shell instead of good will; upon force instead of love; upon brutal struggle for national supremacy instead of brotherhood; upon destruction instead of justice? Is this a Christian age in any true sense when the finer things of life, when science,

culture ideals and all happy and joyous phases of human experience are dominated by a rampant war spirit which keeps alive hatred, strife and jealousies between nations and lays intolerable burdens upon peoples who have no enemies in the world?

"Think of so-called Christian nations," says the *Christian Work and Evangelist*, "going on to-day piling up huge warships by the half dozen or more a year, with which to destroy each other. What most impresses a Japanese or Chinese in his tour through Christian Europe as the most conspicuous product of our Christianity? Big guns. And all this the church could stop immediately were it Christian."

But why this mad race for military and naval supremacy when there is no cloud on the sky of the world's international relations; when international trade and commerce is reaching out to all parts of the globe and self-interest is fast becoming the surest guarantee against war between nations. Already the world's annual commerce is measured by the enormous total of twenty-eight billion ($28,000,000,000) dollars, and there is scarce a limit to its expansion. In the face of this marvellous traffic between great industrial and commercial empires, who know no national boundaries and are rapidly binding peoples and nations together with chains of gold, belligerency between nations becomes suicidal.

Why has organized Christianity after these nineteen centuries of professed allegiance to its founder, the "Prince of Peace," and whose followers are pledged to extend his reign over all the world, so little influence in staying this mad spirit of warlike preparations? Must the white-winged messengers of peace who shall come as the Evangel of a new era of international amity or great "Comity of nations," have to stay their coming until they can be invested with the credentials of some outside organization or world-wide alliance, because Christianity has proved recreant to the trust committed to it?

IV.

"How stands the notion of the Kingdom of God, in democratic America, in the new world with its new standards of conduct?" asked the late Dr. Huntington at a meeting of the Federation of Church Clubs in Grace Church, New York City. This question he proceeded to answer in these words: "Very much at a discount, we feel the impulse at first to reply. People say that the church is outworn, and cannot solve the problem which weighs so heavily on men's hearts; that it is taken up with controversies about the method of worship and wedded to tradition."

Jesus Christ's method of spreading His gospel among men is contained in Luke's gospel; His commission to the seventy whom he sent to prepare the way for his coming contained these words: "And into whatsoever city ye enter heal the sick therein and say unto them, the Kingdom of God is come nigh unto you." And it is recorded of the early Christians that they went forth and preached everywhere, the Lord working with them and confirming the word "with signs following."

Into what city is organized Christianity preparing the way for the coming Master, even as He commanded the seventy? Why has the church lost its hold on the great mass of people? Simply because it has no message for them after the manner of Jesus Christ's commission; because its preaching is without practice, because "the signs following," which marked the first few centuries of the Christian Era are wanting; because its creeds are not followed with deeds that will demonstrate their verity and vitality. It has practically ceased to function. Students of physiology know what happens to an organ that becomes useless. It dies of inanition.

"One must experience a severe shock in going from the elaborate and exclusive forms of modern Christianity into

the presence of the Lord whom it professes to adore and follow. It is at first sight hard to discover the connection between its multiplied machinery and His sublime simplicity, its emphasis upon ritual and His sole reliance upon the prophetic gift, its confidence in apostolic succession and His glorious trust in truth; its redundant and exclusive ecclesiasticism and the Master's absolute immunity from this disease.

"When one considers this Divine preacher, either in the humble meeting houses of His people, or in the fields of Galilee and the hillsides of Judea, notes the pure spirituality of His message and the interior splendor of His soul, one is ready to assert that the only hope of the proudly orthodox churches of the world is in ever deeper association with Him. In no other way would it seem to be possible that they should ever catch a glimpse of the things for which He had a divine concern, awake to the awful contrast that exists between the spirituality and simplicity of His cause and the mixed and multitudinous character of their own, and subordinate their idiosyncrasies to the universality and freedom of His kingdom." [1]

Healing by spiritual means was one of the foundation stones of early Christianity. The exemplification of this original tenet by the Christian Science Church after twenty centuries and in an age of materialistic opinion, proves its remarkable vitality as an essential of the Christian religion.

What, then, is the object lesson which the Christian Science movement is giving organized Christianity as to the present possibility of fulfilling the missionary directions which Jesus Christ gave to His disciples? Does it mean that the orthodox churches are destined to pass out of existence and that Christian Science is to take their places? Does it not mean that Christianity will be compelled to return to its true and original

[1] Dr. George A. Gordon, *Atlantic Monthly*, April, 1910.

functions, and to adopt such simple methods and forms as are more nearly in accord with the primitive Christianity of the New Testament?

Time was when the Christian religion stood for the mystic vision, for the sense of the Unseen, for communion with the Infinite Father of our spirits; when the market was outside; when the public assemblies were outside; when the mechanism of social organization was outside, when it signified the community "at prayer," the community "practicing the presence of God," the community making that presence felt in the healing and saving power of the gospel of Jesus Christ.

Is that ideal one which is being realized in the worship and works of the Christian Science Church? Is that Church a return not simply to the faith and worship, but to the healing ministry which characterized the early Christian Church, and which has been a lost function of the church for the past seventeen centuries? And if this be so, what is to be the future of the orthodox churches?

II.

ORGANIZED CHRISTIANITY.

Existing Conditions and Outlook.

IN the following stirring passage the noted writer on "Church Unity," Dr. Charles A. Briggs, refers to the wonderful changes which are taking place in the scientific and the religious worlds. All of these, to his mind, presage the coming in of a universal Christianity which will combine every essential of that higher unity which he has labored so long to bring about:

"The world has learned many things," says this writer. "We have new views of God's universe. We have new scientific methods. We have an entirely different psychology and philosophy. Our education is much more scientific, much more thorough, much more accurate, much more searching, much more comprehensive. All along the lines of life, institutions, dogmas, morals, new institutions are emerging, new questions pressing for solution; the perspective is changed, the lights and shadows are differently distributed. We are in a state of enormous transition, changes are taking place whose results it is impossible to tell—reconstruction is in progress on the grandest scale. Out of it all will spring, in God's own time, a rejuvenated, a reorganized, a truly universal Christianity, combining in a higher unity all that is true and real and worthy in the various sects which now divide the world."[1]

Broadly considered, are existing conditions in the religious world of to-day, and the outlook as to the future of organized Christianity such as to indicate an early fulfilment of the anticipations to which Prof. Briggs has given expression?

The average layman or church member is becoming more indifferent to ecclesiasticism. Generally speaking, neither

[1]Church Unity, page 435.

Christians nor worldlings attend the orthodox churches in any very great numbers, finding it unprofitable to do so. Sermonizing has lost its hold upon the people. The religious conceptions of the church are too narrow, too shriveled up; there is too much class distinction. Religion in many cases is scarcely more than a by-product of human activity, good for Sunday, but of no practical value for the rest of the week. Christianity is sound enough at the core, but the organism is evidently wrong and needs remodeling.

The church has gone daft on the subject of organization and machinery and has thus crushed the life out of what real religion it has had. Even its preachers are weary of acting as puppets or the tools of a great ecclesiastic machine.

"The breakdown of ecclesiasticism in Europe is complete," says the Rev. Charles F. Aked, in a recent sermon at the Fifth Avenue Baptist Church.

"The churches are standing, but the people are out of them, and if the people are there the old spirit is gone. Ecclesiasticism is but an empty shell, and anyone who knows France outside of Paris as I know it knows that this is true. Atheist France of to-day is the answer to ecclesiastical France of yesterday. It is the same in Italy, Spain and elsewhere.

"The growth of Socialism is another thing that shows the spirit of Europe. Socialism, as an economic doctrine, is to be reprobated. But if you were born in modern Europe you, too, would have been Socialists and revolutionists. International Socialism, as Europe knows it, is a movement towards democracy and liberty. Europe is ready for the Gospel of Jesus Christ. The old gods have fallen down."

The great mass of people, Jews and Christian, are in an indifferent mood as to matters of religion; old dogmas and ancient institutions have lost their hold and are tottering to a fall. Passive and drifting, they await the call of a new leader. The need of constructive religious thought was never more imperative than at the present time.

"The Presbyterian Church is not orthodox, judged by its

own standards," says Dr. Briggs; "it is drifting towards an unknown and mysterious future." And the orthodoxy of the Congregational Church is not less in question if we accept the recent endeavor of a prominent New Haven church of this denomination to make its creed more conformable to the views of the modern thinking world. Most of the theology, the old-time creeds and dogmas of organized Christianity have gone to the melting pot. It must be evident to anyone who knows the currents of thought which have been working during our century, and which are now working still more powerfully, that in a very few years, as Dr. Briggs has significantly remarked, "not a single Protestant Confession of Faith or Catechism will retain binding authority in any denomination."

A prominent Episcopal church divine, who, during the past two years has had occasion to meet a large number of clergymen of all denominations, larger, in fact, than he had met during the preceding fifteen years of his ministry, propounded to a great many of these gentlemen this question: "Do you look forward to any great future for your church in this country?" The answer he received, with few exceptions, was this: "I can see no future for my church, but I believe there is a future for Christianity."[1]

The organized Christian church, and the position it now occupies, has experienced a great change. Outwardly the manifestation of this change is seen in the immense decline in church attendance; inwardly the manifestation is seen in the loss of authority over its followers.

No one will deny that in a certain sense the church is strong, considered as an organized institution. It is possessed of much property; it has fine buildings, and an imposing ritual; it receives and disburses large sums of money annually in the founding and maintaining of religious institutions. It has eloquent preachers in its pulpits and artistic music in its choirs.

[1]Dr. Ellwood Worcester, in "Religion and Medicine."

Its charitable work is extensive; it spends a large amount of money in prosecuting its missionary work at home and abroad; it supports a multitude of beneficent agencies. Its educational, institutional and social settlement work are all good, so far as they go. But the painful fact remains that it could possess, be, and do all this quite as well were organized Christianity merely an ethical or philanthropic institution, or known under any other name or organization, pagan as well as Christian.

People in constantly growing numbers are coming to believe less and less in the necessity of uniting with the orthodox church as essential to personal salvation. Such a step in these days carries no particular weight of responsibility and demands no radical change of life. Indeed we may seriously question whether a majority of real believers, who by the grace of God constitute the true, invisible Church of God, are within or without the organized churches of Christendom.

The present position of organized Christianity is without parallel in the ecclesiastical history of the world. Its career is ended as a heavenly messenger; its spiritual power is gone. If it be not a heavenly messenger, the accuser rather than the friend of the world, if it be powerless to prove its faith by its works, it is nothing.

III.

What is organized Christianity doing in the face of the multiplied evidences of moral disease and moral breakdown in the business world, and in the realm of politics with which the State and Nation are confronted?

Why does it continue to hide its head in the presence of our high finance which is nothing more than low-down stealing; why hesitate to thunder forth its protests against the wrongdoing of men of great power who buy legislators and manipulate laws and law-makers? What is it doing to save this

Commonwealth from the blighting effects of this unholy alliance between business and politics?

"In our own State," says the Rev. Dr. Stephen S. Wise, of the Free Synagogue, "we have the spectacle of a Governor who up to this hour has refused to fight the great fight, and who will lose whosoever wins." "What support," he inquires, "are we giving to that small band of men in the legislative halls of our State who are standing out like heroes in order to avert the threatened disgrace which party tyranny is seeking to inflict upon us? On the other hand, what condemnation do we visit upon the heads of those masters of coercion and intimidation, brutally bent upon battering down a brave and noble minority who so love their party that they loathe its shame?

Must organized Christianity remain silent when great industrial corporations perpetrate colossal frauds against the government; must it meekly accept the legal outcome of the frauds which eventuates in the incarceration in our penitentiaries of a number of miserable underlings while the masters and authors of this infamy go unwhipped of justice?

Has organized Christianity lost all capacity for high resentment? Must it continue to palliate or excuse the moral turpitude of men in high position convicted of grave social or anti-social crimes? Has it lost its power or courage to drive pride and mammon worship out of its temples, or to give efficient support to the morally clean, strong and brave men and the group of honest newspapers and periodicals who are fighting the battle for civic righteousness and the interests of the many against the greed and the industrial oppression of the few?

The end of this moral disease and breakdown in state and nation and municipality must come through the determined leadership of the religious and moral forces of the nation. Why is organized Christianity not more ready to assume the leadership of these forces? Why must it continue supinely indifferent to the existence and persistence of a social and industrial order which is based upon iniquity and unrighteousness?

Will it continue to excuse itself by building a majestic temple for the sensuous worship of the God of Heaven, while it suffers His sons and daughters to rot and perish in death-dealing tenements to which they are doomed by the present system of injustice—a system which reflects the selfishness and the godlessness of a so-called Christian nation whose religion is made up of profession rather than practice. Must the spirit of Christian unity and of Christian co-operation die out of evangelical Christianity, leaving its ecclesiastical systems a mere shell on the verge of collapse?

"We complain of Christianity," said a speaker at a meeting of delegates to the Hebrew Council held recently in the Temple Emanu-El, "because during twenty centuries of its civilization the worship of God has estranged the love of man. More crimes have been committed in the name of religion, more torture, misery and oppression have sprung from religious fanaticism than from all other human agencies combined. The situation of the Jew in Russia is no longer a Russian infamy, but a world scandal for which modern civilization must be haled before the tribunal of conscience. It is not a Jewish question at all—it is a question of humanity and it ought to be a Christian question, if Christianity means what we are told it does."

Is this scathing indictment one which the facts support? Is organized Christianity really Christian in any true sense? If it has failed to do mighty battle for God and oppressed humanity is it because its divisions have sapped and destroyed its effectiveness as a moral agency in the world; is it because it is overburdened with ecclesiastical systems which, instead of being a source of organized power, are an element of weakness in the body politic and a sign of decadence?

The message of the Son of Man to the Angel of the Church of the Laocedians has lost none of its significance in the lapse of centuries. Has it no meaning in this day and age for a sectarian Christianity which has so signally failed to realize the

religious ideals of the great Founder of the Christian religion, or successfully to maintain its claims as an authoritative religious institution?

"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou are wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve that thou mayest see." (Rev. III, 14-18.)

CHRISTIANITY AND JUDAISM.

According to a prominent German-Jewish savant in a recent article in the *Judische Zeitschrift,* "Christianity is at present engaged in the process of self-dissolution; it is returning to Judaism, whence it sprang." Referring to the original Christianity of Jesus, as preached by Prof. Harnack in his monumental work, "The Essence of Christianity," another prominent Jewish thinker finds warrant for a significant statement to the effect that Prof. Harnack has, by the strictest of historical criticism, eliminated from real and original Christianity all those features which Jewish teachers have found objectionable in the Christian system. On the other hand, a leading German university professor contends that the world-mission of Judaism is to absorb Christianity; that the mission of Christianity has been to prepare the world for the propaganda of a higher and spiritualized Judaism. He further insists that the time has come for Judaism with its special mission to supplant Christianity. But, says Mission-director Dr. Biding of Berlin:

"The radical Jew is no more representative of Judaism than

the radical Christian is of Christianity. The approach of the two is only along lines of general religious speculation which has deserted both historic Christianity and historic Judaism. Real Christianity is showing not the slightest signs of denying its identity and its *raison d'être*. It will never permit itself to be absorbed by Judaism."

If we turn to the monotheism of historic Judaism, we are confronted with a peculiar situation. While the God of the Hebrew religion is acknowledged to be the God of the whole earth, yet by reason of tribal statutes and enactments, he is constituted the God of the Hebrew nation only. And by making the law which they have formulated the law of God, a distinction between Jew and Gentile worlds has been created, hence all those who have not the Jewish law are of necessity outside the pale of the Jewish church. It is not enough that other people are God's children: to share in His grace and covenant they must embrace the Jewish religion. The God who is the God of all the nations thus becomes in an especial sense the God of Israel, the Holy One of their tribe. Jehovah is pre-eminently their God and they are His chosen people, entitled to fix the terms on which the Gentiles shall participate in His grace.

Out of this tribal history, as will be readily seen, has grown the tendency of the Jewish people to restrict God to a particular place or definite temple, His ministry to a specific priesthood, His worship to special forms and His servants to a peculiar people. And this tendency to restrict the worship of God and the enjoyment of God's blessings to a particular church, has not died out with the ages. It finds its manifestation in the tenacity with which organized Christianity holds to its dogmas and creeds and institutions, its priesthood, apostolic succession, its symbols and sacraments declared to be the conditions of God's presence and the media of grace.

The more the Jewish people make the law they have enacted

the law of God, the less can they allow those who have not this law any share in their God.

"By building the temple they localized the worship of Him who knew no place; by drawing tighter the terms of the covenant, they confined to themselves the Father who loves every people; by forming an hereditary priesthood they attached His service to one family; by elaborating their ceremonies, they shut religion within the ritual which they alone possessed, though even here the ethical sovereignty which could not be denied to Jehovah made Him broader than their law."[1]

It is one of the supreme ironies of history that the last century in which the Jewish people existed as a nation was also the period of their most frenzied particularism. "In the heated imagination of the tribe the vessel became more infinitely precious than the treasure it carried."

"The pathos of Israel's position," declares Dr. Fairbairn, "lies in their invincible devotion to the national forms of a belief, which, in order that it might realize itself and become man's, required to lose all trace of its national and tribal history and to live in a medium as universal as its nature and function." And this impossibility of either surrendering or realizing his religious ideal, as Dr. Fairbairn observes, "*is the tragedy in the religious history of the Jewish people.*"[2]

And what does a diagnosis of Jewish religious conditions reveal? Does it not indicate indifference, inertness, disloyalty, lack of spiritual integrity? Are these not among the prominent symptoms of present-day Jewish life. Are these not all the more complicated from the revival of an old bitterness which does Judaism little honor? And has not this bitterness grown out of an attempted capitalization of what the Russian Jew imagines to be ill-will and unfriendliness toward him by his earlier and more successful brother, the American Jew of the German immigration movement?

[1]Philosophy of the Christian Religion, page 252.

[2]The Philosophy of the Christian Religion, page 245.

ALTAR FIRES RELIGHTED

The disintegration of Judaism is no less pronounced than that of organized Christianity; nor is the inmost spirit of Judaism any more regnant to-day in the lives of Jewish sons and daughters than is the spirit and truth of Christ regnant in the hearts of the great mass of professed adherents of organized Christianity.

"We need a reformation of the Jew," says the Rev. Dr. Stephen S. Wise, a prominent rabbi of the Jewish church, and the same may be truly said of many an orthodox Christian, "not because he is orthodox, not because he is reform, but because he is neither; because in a large part he is unattached and drifting rudderless; because he is threatened with the gravest perils that can befall a people, the loss of religion and the loss of moral ideas."

The present disputes among the supporters and opponents of reformed Judaism come at a time when Israel sadly needs harmony instead of discord and dissension.

"It is much to be regretted," continues Dr. Wise, "that the counter-reformation has come into being at a time when the united councils of Israel are more imperatively needed than they have been for many years. By it we are launched upon a sea of strife and discord at a time when Israel needs a unifying, statesmanlike leadership, and a well disciplined, loyal following. If the counter-reformation should prevail in the Jewish Cathedral of New York, it were no victory for conservatism, for the Temple Emanu-El has not for many years held the leadership of the reform movement. A synagogue, however empty, and a cemetery, however full, do not make a temple of the living God, nor of living men. It may be named a reform temple only by those who unjustly regard reform and indifference as interchangeable terms."

The distinctively religious work of historic Judaism, as Judaism, has been done. The fulfilment of its providential mission is written large on the pages of history. Concurrently with the passing of the Protestant age is the passing of historic Judaism. Both alike presage the coming of a new religious

order that will embody the ideal Christianity of Jesus Christ, seeing which the world might believe.

Christian Science Evangelism.

The supreme and pre-eminent achievement of Jesus Christ was to emancipate and to embody the universal idea of the Hebrew religion in the Christian religion, a religion which is at once the most universal and missionary religion on the face of the earth.

As Jesus taught it, Christianity was not a creed, a code of ceremonies, nor a special gift from a ritualistic Jehovah. It was a religion of works. These works confirmed prophecy and explained the so-called miracles of former ages as natural proofs of the divine power. By them Jesus authenticated His claim to the Messiahship, maintained His mission, and taught His followers that His religion has a divine Principle, which will both heal the sick and save the sinful. He claimed no intelligence, action or life apart from God.

Jewish teachers now profess to find in the original Christianity of Jesus Christ an elimination of those features which have heretofore been regarded as objectionable in the Christian system. Hence the significance of the work which the Christian Science Church is doing to restore primitive Christianity to the world and which it is accomplishing more successfully than any other religious body in existence. The progress of this movement points unmistakably to the ushering in of an era of true Christian unity among Jesus' followers, so comprehensive as to include not only Christians of every denomination and of every land, but also the Jew and Gentile of every race.

The central dogma of the Christian Science Church is the central dogma of the Jewish Church; it is the central dogma of the Christian religion: "Hear, O Israel! The Lord thy God is one Lord; thou shall have no other gods before Me."

The Christian Science tenets and demonstration of healing and the saving power of Jesus' gospel furnish a platform of faith and work upon which Jew and Christian may, and do, stand together in true religious fellowship. It rejects all the limitations of family, tribal or national religion. It is not bound to any creed or institution.

"Of old," writes Mrs. Eddy, "the Jews put to death the Galilean Prophet, the best Christian on earth, for the truth He spoke and demonstrated, while to-day Jew and Christian can unite in doctrine and demonstration on the very basis of Jesus' words and works. The Jew believes that the Messiah or Christ has not yet come; the Christian believes that Christ is God. Here Christian Science intervenes, explains these doctrinal points, cancels the disagreement, and settles the question. Christ, as the true spiritual idea, is the ideal of God now and forever, here and everywhere. The Jew who believes in the First Commandment is a monotheist; he has one omnipotent God. Thus the Jew unites with the Christian's doctrine that God is come and is present now and forever. The Christian who believes in the First Commandment is a monotheist. Thus he virtually unites with the Jew's belief in one God, and recognizes that Jesus Christ is not God, as Jesus Himself declared, but is the Son of God. This declaration of Jesus understood, conflicts not at all with another of His sayings: 'I and My Father are one'—that is, one in quality, not quantity. As a drop of water is one with the ocean, a ray of light one with the sun, even so God and Man, Father and Son, are one in being. The Scripture reads—For in Him we live, and move, and have our being."[1]

Christian Science evangelism is the evangelism of the New Testament; it is the evangelism of the religion of Jesus Christ —in other words—primitive Christianity. It illustrates and exemplifies by practical demonstration the power of the Gospel of Christ to break the fetters which have held mankind in bondage to sin, disease and death.

The tendency of thought in the present century is away

[1]Science and Health, page 361

from the so-called conservative, dogmatic theology, with its radical elaboration of speculative dogma. It is towards the person and work of Jesus Christ.

"The discovery of the nineteenth century is the discovery of Jesus Christ," says a prominent divine of the Episcopal church. That discovery has been made prominent by a New England woman who has formulated Jesus' teachings in the Christian Science Text-book and embodied Jesus' spirit and healing power in a religious movement which is doing more to reinstate primitive Christianity and restore its lost element of healing than any other religious denomination in Christendom. "Science and Health, with Key to the Scriptures," has made the Bible a new book; its spiritual interpretation of the Scriptures has quickened the religious faith and lives of many thousands all over the world and made practical to this age the establishment of a church which is demonstrating the quickening, healing power of the Gospel of Christ as in apostolic times.

The message and mission of Christian Science is as wide as humanity; it fires the consciousness of men with the enthusiasm and saving power of early Christianity. For war it would substitute peace; for the competition that blights and degrades, the co-operation that quickens and ennobles. Christian Science unfolds the principles upon which the true brotherhood of man is based. In place of the extremes of luxury and want characteristic of our present social state, it teaches a more generous and equal distribution of means and resources. It would assure to every human being upon the face of the earth the opportunity to make the most of the faculties and opportunities which a beneficent Creator has given him.

Christian Science presents a new vision of salvation; it exalts the possibilities of love and service and points the way to a grand re-birth of society; to the elimination of the wrongs and the amelioration of the evils of our social state; to the

re-invigoration of the faith of Christendom and the reappearance of the Christianity which heals the sick, comforts the sorrowing, saves the sinful, destroys error and introduces the universal reign of brotherhood and love.

III.

CHURCH UNITY — IS IT ATTAINABLE?

WILL Protestantism pass out of existence or continue to remain a cluster of rival orthodoxies disowning and repelling each other? Or is there a reasonable expectation that these constituent parts will become reconciled to each other, or to the Roman Catholic Church? Will the discords, divisions and controversies of organized Christendom give place to the peace and concord of a Christianity patterned after the Christ-ideals and possessed of the healing power of the early Christian Church?

To answer these questions we must remember that we are not dealing with causes but facing conditions as they actually exist. We are not called upon to consider the speculations of dogmatic theologians, but stubborn facts in the Christian world. We are not to meet mere theories, but a Christianity divided and decadent on its organized or institutional side, a Christianity whose rehabilitation and unity as the one universal Church of Christ is the great consummation devoutly to be desired.

To have a church is not the same thing as to have a religion. Church buildings and church services held therein are but an imperfect mode of expression of the Christian fellowship which links together all who are actuated by love for God and love for their fellowmen. They are but type and symbol of the universal Christian church. The creative idea is the religion. The church is the created or corporate form of worship and service, an organized institution which must agree with the religion, whose interpreter, agent or medium for its realization it must be.

Dr. Newman Smyth, writing on the subject of "Passing

Protestantism and Coming Catholicism," declares the problem of church unity to be one of "visibility," having as its starting point of Christian faith an acknowledgment of the fact that we all do belong to the one church of Christ, that the body of Christ is neither church uniformity nor church union. And as Bishop Brewster, of Connecticut, truly says: "Unity means oneness; union is the binding together of things that are not one. Unity is inward and essential. Union is mechanical; it is put together. The endeavor after Christian union may achieve alliances and federations, and still is perpetuated actual separation.[1]

What we have to consider is the possibility of the restoration to Christendom of that visible church unity which first took form and found its embodiment in the early Christian or Apostolic Church; a unity maintained unbroken by the Roman Catholic Church until the Protestant reformation of the sixteenth century.

One of the most prominent advocates of Church unity, the Rev. Dr. Charles A. Briggs, has been for the past twenty-five years deeply interested in the subject and has earnestly labored in its behalf. During that time he has made numerous addresses on the subject before Roman Catholics in America, France and Rome, and also before Protestant bodies. He has written a large number of articles for reviews, magazines and journals of various kinds, both in this country and abroad. In a recent volume, "Church Unity," he has gathered in book form the results of his labors. There is no question as to his ripe scholarship; and, as may be expected, the volume contains a great amount of valuable material. The unity which he sees is not that of divided Protestantism only, but a larger union, large enough to embrace such diverse elements as the Roman Catholic Church, the Eastern churches and the Church of England.

[1] "The Catholic Idea of the Church," Page 28.

CHURCH UNITY—IS IT ATTAINABLE?

Dr. E. S. Drown, in a recent review of this volume holds that the fundamental question as to Church unity relates to the nature and constitution of the Christian Church, *"as a permanent organism in society."* While this reviewer does not consider that Dr. Briggs has given that phase of the subject satisfactory treatment, he is obliged to admit that the solution of the problem is extremely difficult. Dr. Briggs has well said that "Christian Irenics," which aims to reconcile and organize the discordant elements of Christianity in peace and concord in the unity of Christ's Church, demands first of all, a courageous quest for truth, and courage to rise above the prejudices of denominational or scholastic theology.

There is no question as to the quality of the courage required to face without quailing, the task of bringing together over two hundred odd parties, churches, or more or less warring sects, that for centuries have found it impossible to compass their religious differences or to agree upon a basis of uniformity, either in doctrine, ritual or polity.

Within any religious denomination, it is safe to say, there is more dissatisfaction and less agreement than there is among political parties which make no profession of Christian faith or fellowship. The tragedy of it is that millions of money are given away yearly by churchmen to be spent in ways that really erect barriers to church progress and tend to perpetuate conditions which make religious living almost impossible.

Christendom, as it stands to-day, exemplifies neither church unity nor a spirit of Christian unity. In New York City there are no less than sixty-five Christian bodies that use the same Bible, profess allegiance to the same God, and yet are not in agreement as to what the Bible teaches. They differ as to doctrine, ordinances and modes of worship. Each church claims the right to work and worship according to its own conscience and judgment and until very recently has denied that right to its neighbor.

Church unity involves coalescence, in place of the present plurality of Christian denominations; it involves not only geographical as well as doctrinal unity, but uniformity in church polity and allegiance to a fixed form of ecclesiastical organization, all of which will of necessity call for an abandonment of doctrinal beliefs and religious methods held by some of the most powerful denominations of Christendom as fundamental to the Christian church.

Church unity has to do with the Protestant and the Roman Catholic churches in their organized or institutional forms, varied and differing orders of worship, ritual, liturgies and discipline, ceremonies and sacraments; its priesthood and sacred times; its creeds, confessions of faith, decrees, articles, catechism, etc. These, while framed to define the differences, have served to emphasize the discords of Christendom, and too often, they show evidences of human passion and strife, the false use of Scripture and history, and improper methods of argumentation.

Church unity deals with different types and parties within the church; with a great variety and diversity of ecclesiastical organizations independent of, indifferent, and, in many cases, hostile to each other. It finds Christianity enveloped in a noisy and confusing dissensus and a dreary mist of prejudice, misinterpretation and misunderstanding, and is confronted by a Christian world in a chaos of discordant elements and theologies. Out of this chaos emerges the alternative of submission to an Infallible Pontiff. It encounters denominational partizanship and sectarian bigotry; it meets opposition from dogmaticians and ecclesiastics and scholastic schools, which identify Christianity with their sect or party and regard their own church as the one church of Apostolic descent, of continuous life, of supernatural endowment and divine authority. It has to face reactionaries and conservatives and schools of Polemic theology which vigorously oppose revision of de-

nominational standards and any kind of new dogmatic statement, and which resist with zeal and determination new methods, statements, doctrines, in fact, any change in the old order, as an overturning of the Christian faith. Having attained a final knowledge of the truth, they have nothing more to learn from the Bible, the Church or the progress of civilization in the world.

Primitive Christianity was united in one church and fused together in the fires of persecution and martyrdom. But for past centuries the different members of the Christian family have been unable to agree among themselves. Furthermore, to secure the unity of Christendom as a whole, involves not merely a reunion of the warring sects composing Protestantism but reunion or reconciliation with Rome. Here we find a situation which might well appall the most ardent and stout-hearted worker in the cause of church unity. The Episcopal Church is divided over the question of the historical episcopate; the Presbyterian Church is no better agreed as to the status of the historical presbyter. The Greek Church will not agree with the Roman; neither will the Roman Church agree with the Anglican. The Presbyterians, Methodists, Congregationalists, and Lutherans cannot accept the Anglo-Catholic theory of the episcopate; and the Anglo-Catholics have yet to conquer other parties in the Episcopal Church before they can overcome the hosts of non-episcopal churches which are unanimously against them.

The claims of the Episcopal Church as to the historic episcopate include the following: 1st, that the divine right of institution belongs to Jesus and the Apostles; 2nd, that its Diocesan Bishops are the successors of the Apostles; 3rd, that no valid ministry exists except by ordination of Bishops, a function which has in it a special grace; 4th, that Diocesan Bishops have divine authority to rule the church. These broad and sweeping claims are not likely ever to be recognized by other

denominations nor to be renounced by the Episcopal Church. Hence the reunion of Christendom on the basis of such claims is very remote, particularly as these claims are associated with the tyranny and the abuses which the church has received at the hands of the Diocesan Bishops.

To get the Presbyterin Church to agree that the Bishops have exclusive divine right to transmit the divine order would be a well nigh impossible task. Presbyterians would not be willing to agree to theories of higher orders associated with prerogative, pride, ambition, tyranny and despotism. Apart from this fact is the further fact that there is actually more tyranny in Presbyterianism and modern Congregationalism than there is in the historic Episcopate.

Those who are laboring for church unity have to deal with religious denominations which continue a policy that excludes all who will not subscribe to provincial conditions of membership. The proposed union of the institutional life of the church finds a Lord's table "reserved for Baptists." It encounters a tendency to suspect a man of impiety because he cannot be a Methodist and use the religious exercises of certain evangelists, or to regard as a heretic one who will not subscribe to a dogma held by provincial Presbyterianism. The refusal of a ceremony peculiar to Anglo-Catholics is adjudged to be schismatic; the failure to submit to the jurisdiction of the Roman Church, so serious a crime as to destroy all hope of salvation.

Church unity involves the task of reconciling two chief religious types, one valuing ceremony, artistic accessories, human organization and interventions, and conceiving of a special power miraculuously transmitted by the imposition of hands; the other dispensing with adventitious aids, seeking to worship neither in temple nor in mountains but directly "in Spirit and in Truth," the Holy Spirit being accessible to all.

Church unity encounters what is termed the Apostolic

view, which regards the church as God's vicegerent upon earth, and its priests as possessing a power denied not only to laymen but even to ministers of all other denominations. But the branches of the Catholic and the Apostolic churches do not agree among themselves as to the authentic channels of this mysterious influence.

To the Roman, the Anglican Catholic is a layman, even though he be a prelate. To the Anglican, the question of the recognition or non-recognition of Anglican orders is something said to have been decided, like a move in a game, or in party politics, after private discussion as to which course was best calculated to benefit one side and to damage the other. "The subject," says Sir Oliver Lodge, "appears to be eminently fitted for such treatment." The church jealously guards its own rites and privileges and denies real apostolic authority to all save those whom it has itself ordained and to that extent claims a monopoly of the Grace of God.

Recently the Episcopal Church in America by an almost unanimous action of its ministry appealed to the House of Bishops for a ruling that would exclude from its pulpits all other "so-called" Christians because "separated from the unity of God's church." Their intrusion is pronounced as "contrary to the fundamental and divine constitution of Christ's Holy Catholic Church." This is only one indication that that intolerance which has been the bane of Christianity for centuries has not yet died out.

The task which the workers for church unity must face is a tremendous one. It involves not only a compromise of religious belief or what is termed orthodox doctrine; but submission to one supreme jurisdiction. It necessitates an agreement in what constitutes the validity of minsterial orders, in discipline and ritual; in geographical unity as the one Catholic or Universal Church; in a historic unity based on apostolic succession; in the acceptance of the executive function of the

historical Episcopate and the modes and forms of ecclesiastical organization. Concerning all these matters the past is a record of dissension and discord; the present offers little or no hope of a reversal of the past experience of the church.

Undoubtedly Dr. Brown is right in declaring that the problem is one that concerns itself with the nature and constitution of the church as a permanent organism in society or as to the forms in which the Christian faith can best be presented to our age. But in what direction shall we look for the solution of this problem?

Is the Apostolic Church to be erected into the perfect and permanent model which all future Christian churches ought to copy and reproduce, or are we to take the Christian Church of later centuries as representative of what Christianity stands for? If the former, how shall the model be defined; if the latter, shall it be the Roman Catholic Church or must we turn to Protestantism? If church unity involves a question of polity, shall it be the polity of Rome or Geneva, or that of the Anglican or the Independent churches? Shall it be Papal, Episcopal or Presbyterian polity, or shall the political system of church government be Monarchial, Aristocratical or Republican? How shall we dispose of the question as to the validity of minsterial orders? Shall the Presbyterian conception be held that the church consists of the body of the members and that the ministry holds no powers except those which are delegated to it from the church at large? Or shall the claim be accepted that the Roman Church ministry or priesthood is in possession of special powers and graces which the laity receive only by means of the ministry; that Rome has sole authority, by the exercise of which the Protestant Bishops of the Church of England were deposed by the Roman Church and their authority to ordain, and have never since been recognized by the Roman Church? Which of the different types or parties composing Christendom most fully represents the

al Church of Christ as to doctrine, administration, disci-
ne and ritual? Which is the most able to create order, to
ercise and develop the noblest life, or in other words, is most
ly Catholic?

Here the Roman Catholic Church asserts its claims to pre-
inence. It is the heir by unbroken descent to the Catholic
urch of the second century. It maintains its unity with the
ostles by historic succession, a unity which has remained
broken throughout the centuries. It claims to be the one
urch of Christ, instituted, governed and inspired by God,
ured from the moment of creation till now in continuous
ing and activity by the orders, instruments, symbols, and
raments, that are the conditions of God's presence and the
dia of God's grace.

Episcopalianism, on the other hand, insists upon its claims
Apostolic succession and the validity of its orders. It holds
aciously to the principle that as the one Church of Christ
ossesses the divine mission for man's salvation; and seeks
xclude all other so-called Christians from its pulpits, be-
e "separated from the unity of God's Church."

The conclusion arrived at by Dr. Briggs, is, that the path-
to reunion is through a constitutional papacy. But the
an policy is already one of unlimited jurisdiction and ab-
submission, and as Dr. Briggs is forced to admit, the
on is not the jurisdiction of the Pope, but the jurisdiction
Curia, of the Black Pope, and the Red Pope, and the
opes of every color and shape. These administer the
of the church with an arbitrariness and tyranny that the
hemselves, owing to their more serious responsibilities,
ot think of doing. These lesser dignitaries have prac-
ubstituted themselves for the person of the Pontiff and
orously forcing their will upon the church. Not only
he Curia is antiquated in its methods as well as its
tion which have nothing to do with the divine consti-

tution of the church. It is well within the authority of the Pope to transform these administrations and methods, modernize them and make them more efficient. But thus far the Pope is the creature rather than the ruler of the counsellors who compose the Curia.

According to Archbishop Ireland's views of the office, "The Pope is the supreme master, and last resort, and so he will ever remain." If this statement is correct, we may well agree with Dr. Briggs, that the Pope is essentially an absolute sovereign, with no one on earth to check his will; he may be a Gregory the Great or he may be a Borgia. But even in Italy and in France there are voters who regard clericism as the great enemy of the people, and the Roman hierarchy as the deadly foe which must be overthrown at all hazards and every cost.

The Roman Curia are doing all in their power to stir up strife all over the Christian world with a madness which is the sure precursor of ruin.

"They have issued a new syllabus of errors and an encyclical against modernism; they propose a new inquisition; they are hurrying on the canonization of Pius IX; they are even proposing another infallible dogma, the assumption of the Virgin, and a recalling of the Vatican Council to enhance still further the authority of the Pope to protect it from the supposed encroachments of modern states. Pius IX. by his arbitrary measures brought on the destruction of the temporal power of papacy; Pius X. is on the way to still more serious results.

"The Curia embued with the spirit of falsehood and delation, the spirit of denomination and persecution; the spirit of avarice and greed, the spirit of immobility and reaction; all these evil spirits are now so powerful in the Curia as to overawe and control such a devout and high-minded man as Pius X. The Curia is determined to resist and overcome any and every effort for reform. It does not wish the reunion of Christendom, the peace and unity of the Christian Church, but

simply and alone a body that will be submissive without question to its domination in doctrine and life, not only by external obedience of conformity but by internal obedience of a submissive conscious and enslaved intellect.

"At no time in the history of Christianity were the claims of the Roman and the Episcopal Church as a corporate and divinely ordained church, having a professional monopoly of the Holy Spirit, so thoroughly denied by the thinking world. The special and exclusive character of its ecclesiastical priesthood as instruments and vehicles of divine mercy, the ceremonial conveyance of the divine influences from one human being to another by the imposition of hands, are claims that are fast losing their hold upon a constantly growing body of both educated and uneducated people, who care less and less for outward and visible forms of religion, and less for a priesthood which has proven its uselessness as an intermediary between God and man." [1]

We may concede that Catholicism had its place in an age when men were oppressed by hard grinding labor in order to win a livelihood, and we need not be surprised that they had not sufficient energy of mind to weigh or master the deeper mysteries of life and so were prepared to allow either authority to affirm their faith or criticism to dissolve it.

"But, if Catholicism claims to be the one real sufficient and relevant form of the Christian religion then the truth must be spoken. Not in and through it, is religion to be realized in an age of thought, in a world of freedom, progress, order, and activity. Its doctrines of authority and the church is a direct provocative to skepticism, its idea of religion is an impoverishment of the ideal that came in the Kingdom of Heaven.

"Faith can come by its rights only as it fulfils its duties to reason. And the church that alone has the right to live, is the church that, by finding in God the most humanity, most fills

[1] Dr. Charles A. Briggs in Church Unity.

humanity with God; and so works for the establishment of that Kingdom which was founded by the Son, and is governed by the Father of Man." [1]

II.

If Roman Catholicism fails to furnish a satisfactory or permanent church organism in society for the realization of the religion of Christ, where shall we find the true basis of church unity? Shall it be the dictum of council or creed, or shall we find the doctrine, ritual and administration methods of any one particular Protestant Church an acceptable basis of agreement? If so, which one of the 215 sects and parties shall be taken as the true type and symbol of the one universal Church of Christ? As a matter of fact, does any one of the ecclesiastical organizations comprising organized Christendom, correspond with the organization of the church of the New Testament? Furthermore, was the breaking up of the Church of Christ into a number of different parties, sects, or groups in the same city ever dreamed of in the second century?

Church unity based on agreement as to any particular church's idea of government and discipline can hardly be considered attainable so long as there exist such serious discords and disagreement as to doctrine and worship and such irreconcilable differences as we find among Protestant denominations. Question of religious authority, certainty and infallibility, are difficult and delicate problems to deal with, and they are in a more unsettled condition to-day than ever.

The entire controversy between Roman Catholics and Protestants as to the nature of the Christian ministry and the true doctrine of the eucharist is no nearer settlement than when the Protestant Reformation began. For this reason the futility of all efforts for organic church unity becomes more apparent with every passing year. And what is more, no ques-

[1] Catholicism, Roman and Anglican, page 204.

tion of union or of adaptation can be entertained by those who regard a foreign potentate and a foreign conclave as supreme authority and fount of inspiration. Nothing short of submission and conversion will suit Rome.

A careful study of the volume on *"Church Unity"* fails to disclose any clear idea as to the nature and constitution of the church as a permanent organization in society. As the result of exhaustive study and research I find Dr. Briggs simply giving expression to the idea or the hope that some day, in some way, the Papacy will be so reformed as to correspond with Jesus Christ's ideal, and be so transformed as to make it the executive head of a universal church. "When the reunion of Christendom shall eventually take place," says he, with unshaken faith in *its possibility,* "the imperial Papacy will doubtless become a limited monarchy without impairing the succession, or the essential nature of the Papacy as the supreme jurisdiction of the church and the unity of the organism will find expression in the executive function of the historic episcopate."

Nevertheless Protestantism is built on the right of private judgment and the right of appeal from the Pope to Christ. The Protestant reformers separated from the Church of Rome on question of dogma and institution, and followed the authority of their own conscience and the Holy Scripture. Will their followers now accept the Roman dogma and its supreme authority in all matters of faith and morals?

Dr. Brigg's conclusion flies in the face of the fact that the representative principle has little or no influence at present in the Roman Catholic world; that the Papacy has absorbed into itself the authority of councils and of the people also, and so has become the most absolute despotism on earth, more absolute in its government than the Czar of Russia or the Sultan of Turkey; that the recent decision of the Papal commission under the lead of incompetent divines against the sure results

of modern Biblical criticism presents clear evidence of the intolerance of modern Roman Scholasticism. There is already one supreme Judicatory in Rome guarded by venerable canon law, and independent of civil, social, political and ecclesiastical influences; nevertheless, it has over and over again lost the confidence of the world by its unjust and iniquitous decisions.

III.

If it be difficult and dangerous to seek a union of Protestantism it is a still more serious undertaking to bring about a reunion of Protestantism with the Roman Catholic Church, a condition precedent to the unity of entire Christendom.

"Against such a proposal," as Dr. Briggs admits, "the hereditary antagonism and dogmatic hostility of Protestantism burst into a flame of opposition. The wrongs suffered at the hands of Rome are recalled. Puritan and Huguenot, Dutch and German Reformed, cry out against priest and prelate. The dogmatic hostility to Rome aroused by the action of the Vatican Council decreeing Papal Infallibility rises to a white heat at the suggesting of consolidation and the acceptance of the claims of the Papacy as the infallible head of Christ's Church."

One may well wonder that Dr. Briggs has the courage to advocate the reunion of Christendom on the basis of the Papacy, since he finds in a survey of the history of Christ's Church plain evidence that the disruption of the church has been due, in the main, to the intolerable tyranny of the appellate judicatories in the church. But there can be no church unity without unity in appellate jurisdiction, and as no way has been pointed as yet whereby limitations can be established which will make it impracticable that there should be a recurrence of the intolerable injustice and tyranny under which our fathers suffered, what hope is there of a reunion of Christendom along the line which Dr. Briggs suggests?

In the canon law of the Roman Catholic Church there is what is known as the Lateran Council Degree which is guarded

against in the English Church by the oath of King's Sovereignty, administered to deacons. It furnishes an illuminating instance of the depth and bitterness of the antagonism developed between the two churches over this very question of jurisdiction. Here is the wording of the Lateran Council Degree:

"Let the secular powers, whatever offices they may exercise exterminate from the territories under their jurisdiction heretics of all kinds, marked out by the church. But if any temporal ruler, being required and admonished by the church, shall neglect to purge his land from this heretical filth, let him be bound to the chain of excommunication by the Metropolitan and other Bishops of the province. And if he shall disdain to make satisfaction within a year, let this be signified to the Supreme Pontiff, that he may declare the vassals of that ruler henceforth released from their allegiance, and may offer the land to occupation by Catholics, who ***having exterminated the heretics,*** may possess it in peace and preserve it steadfast in the Faith."

And here is the counter-irritant in the form of the oath of the King's sovereignity. If it is lacking in precision and completeness, it was evidently from no lack of intent on the part of those responsible for the formulations which it contains:

"I, A. B., do swear that I do, from my heart, abhor, detest and abjure as impious and heretical that damnable Doctrine and Position that Princes excommunicated or deprived by the Pope, or any authority of the See of Rome, may be deposed or murdered by their subjects, or any other whatsoever. And I do declare that no foreign Prince, Person, Prelate, State or Potentate hath, or ought to have, any jurisdiction, power, superiority, pre-eminence or authority, ecclesiastical or spiritual, within this realm. *So help me God.*"

Little prospect here for the acceptance of the Papacy as the head of the Universal Church! But how is this stumbling block to be removed? Which side is likely to be the first to yield its position—the Roman Church or the Church of England?

If we turn to the Church of England, the English Acts of Uniformity, made in the interest of maintaining the unity of the church and of destroying schism of every kind, have been for three hundred years the curse of the British nation. They have produced a most grievous confusion of doctrine and worship in the Church of England and a serious crisis over these three ceremonies, viz.: the use of lights in processions, the use of incense and the reservation of the holy sacrament. As the result of partizan interpretation, the greater part of the British nation has been excluded from the great mother church. The Puritan party was constrained to conformity; the result we see in the non-conforming churches. An agonizing struggle has been going on to maintain unity in the Church of England. This has been complicated by the struggle of the Anglo-Catholic party to unite with the Church of Rome, and of the Protestant party to unite with the Presbyterian and non-conforming communions, a struggle which has increased rather than lessened in intensity and which threatens to disrupt the church.

Lack of unity among the several great denominations of Christendom, is paralleled by lack of unity among separated denominations or parts of the Christian Church. Differences and disputes as to religious belief or as to its expression in religious symbols or creeds or forms of worship, and the total failure to arrive at a consensus as to Christian doctrine upon which the churches may all stand in true Christian unity has resulted in a lamentable decay of religious interest on the part of the layman. Divided Christianity still remains guilty of the sin of continued and multiplying schism.

The Roman Church shares in this guilt. It still maintains its claims of an absolute Papacy which is subversive of the historic episcopate and destructive of the original democracy of the church. As Dr. Newman Smyth has strikingly said, "in so doing it sins against the Holy Spirit of liberty, while on the

other hand, the absolute independence of the different Protestant denominations is a sin against the Holy Spirit of Communion." Strifes and contentions still continue a distinctively prominent feature of religious history.

IV.

Orthodox Christianity has had centuries in which to compose the religious differences of its different branches, in which to demonstrate the healing power of the gospel and to bring peace on the earth. It has failed to accomplish this work; it is fast losing its usefulness, and its power as an evangelizing force among the nations of the earth. Church unity is no nearer attainment than is the accomplishment on the part of organized Christianity of the mission which Jesus gave to his followers. The rivalries and efforts for extension carried on by competing churches, the enormous waste of church funds in needless duplication of churches and the excess cost of maintenance still continue as the inevitable accompaniment of a divided and sectarian Christianity.

Multitudes of Christians would be glad to witness the reunion of the discordant elements of Christendom into the one visible militant Church of Christ. Thus far, this has seemed a roseate dream to be realized in the golden dawn of the millennial age. The highest honor is due the noble men who have zealously, unselfishly and courageously sought to advance the cause of church unity. Nevertheless, the means proposed have been only tentative, palliative and temporary. There has been a lamentable inability to grasp the phases of the problem and to propose a single, practical, thoroughly workable plan or acceptable basis upon which the churches of Christendom can come together.

We may talk about overcoming the discords and divisions

which obtain among the various religious denominations of the Christian world; we may hope and pray and dream and labor for church unity from now until the crack of doom, but until the church as a whole realizes in every fibre of its organism that church unity can be brought into being only through a concerted, representative and authoritative action on the part of all the great religious denominations of Christendom, all thoroughly united for this one purpose, the peace and concord of organized Christianity will continue to remain "a divine vision of possibility," not a divine realization.

But suppose Protestantism takes upon itself to issue a call to the various religious denominations of the Christian world to send duly accredited representatives to a grand parliament of Christianity whose deliberations and conclusions shall be authoritative and binding upon all, thereby initiating a movement which will bring about a reunion of the different branches and sects now dividing Christendom.

In the eyes of the Roman Curia, Protestantism is a schism, a falling away from the one Holy Catholic Church. Rome would meet its call for an Ecumenical council to formulate a basis for church unity with the caustic reminder that the Roman Catholic Church is the one Church of Christ of which St. Peter is the vicar of Christ; that it has maintained an unbroken succession from St. Peter for the last seventeen centuries. The Church of Rome insists that all that is necessary to bring about the unity of Christendom is for Protestantism to purge itself of the sin of separation; that thus only can the peace and concord of the Church of Christ which was rudely broken by the Protestant reformers of the sixteenth century, be again restored to the world. "The Church of Rome remains to-day the one single, sacred and secular commonwealth," says Father Benson, "which has faced the revolutions and the whirling religions of the West and has survived with

a continuity so unshaken that not one of her enemies can dispute it, and an authority which they can only resent." [1]

On the other hand "Protestantism as it stands to-day," declares the Rev. Dr. Newman Smyth, "has lost authority over human life as represented in the community and the family; it has lost influence over vast areas of thought. Religious education is null; religious thinking in pulpit and pew is a lost art." "Furthermore," he continues, "Protestantism is gradually ceasing to be regarded as a final and permanent condition of religious thought. The world no longer seeks to excuse itself for non-compliance with its sacred tenets, wherein truth is treated as if it were a divine word that needed to be solemnized by councils and crystallized into dogmas and theological formulas. Its terms are too narrow and dogmatic and irrational to be accepted as a basis for the world's redemption."

V.

While Dr. Briggs fails to offer any satisfactory explanation as the nature and constitution of the church as a "permanent organism" in society, it must be admitted that to construct a new religious order or formulate the discipline, doctrine and administrative features of an ideal Christian Church as an organized institution would call for the exercise of the highest type of religious constructive statesmanship. After twenty-five years' study of the subject the best that Dr. Briggs can do is to suggest a "Constitutional Papacy"—a sort of limited monarchy with a written constitution. But how could such a constitution be formed? Are its provisions to be formulated by the counsellors of the Pope who, entrenched in Rome, as Dr. Briggs observes, and perpetuating themselves from genera-

[1] Father Benson in *The Atlantic Monthly*, "The Coming Catholic Revival."

tion to generation, "are now as they have ever been, the petty tyrants of the Catholic world." [1] Would the Pope consent to the calling of a council for this purpose? How would it be possible to define the doctrines of faith, the methods of worship, the administrative methods, the rights and liberties of the church, and the restrictions to be thrown about the Papacy, in a form that would be satisfactory to both Protestants and Roman Catholics? Would not the Roman Church be certain to resent any curtailment of the prerogatives or impairment of its primary and authoritative rule and domination?

On the other hand, after these centuries of contention and separation, would Protestantism consent to sacrifice its principles of religious freedom of conscience and worship, or to surrender its sonship to God for the bondage of Papal absolutism, which in the person of the present Pope Pius X. is more absolute and more determined than ever to resist all efforts toward reform? Even with a constitution would the Greek and the Protestant churches concede to the Curia the final right of interpreting that constitution? Are not the historical and Biblical rights of the Episcopate just as divine and even more sacred than those of the Pope? Would not lawful checks and balances have to be devised to secure to the three divinely appointed media of the church government and discipline their valid and properly adjusted rights?

But the Roman Church already has its constitution. The answer of the Roman Church, in the words of Arch-Bishop Ireland, is emphatic and conclusive on this point:

"Christ once for all gave a constitution to the Papacy, that it *be supreme;* the constitution given by Christ, no Pope, no body of Bishops can alter. Counsellors, the Pope will gather around him; vicars and delegates, he will have to divide with him the labors of his office, but the Supreme Master in last resort he will ever remain. The great duty of the Greek and

[1] Church Unity, Page 423.

the Protestant Church is to withdraw from schism and seek shelter within the fold where the Master's prayer is fulfilled that they may be "one fold and one shepherd."

But suppose the Pope should call a Council in the interest of church unity! How would it be possible to agree upon a constitution which would represent a consensus as to church doctrine, creeds, decrees, governments, discipline, institution, worship, sacraments, apostolic successor etc.? If it be a doctrine of faith shall the Anti-Nicene Creed or the Nicene Creed be accepted as the final statement of Christian Faith? Was the last word spoken at the Synod of Dort or in the Formula of Concord, in the Westminster Assembly, the Book of Common Prayer, or in the Council of the Vatican? Would not such an assemblage only accentuate the differences and divisions of Christendom and end in confusion worse confounded? Are we not forced to regard the attainment of the unity of Christendom on the basis propounded by Dr. Briggs as one of the most visionary and hopeless undertakings to which the mind and energies of man was ever given?

While I entertain the utmost respect and even admiration for those who have courageously and earnestly labored for the reconciliation and reunion of the discordant elements of Christianity, the consensus of opinion in the main, both outside and inside church lines, so far as I have been able to gather it, may be summed up in the following conclusions, viz.:

First, that the problems and difficulties involved are insoluble.

Second, that church unity is too visionary to be within range of the attainable.

Third, that those who are trying to bring it about are simply "Coquetting with the impossible.

These conclusions appear to be fully justified by the facts in the case. Dr. Briggs expresses the hope that in some way the whole Christian world will rally about Christ our Lord,

and a *successor of St. Peter,* who will be as near to Christ as St. Peter was and as truly a representative of the Lord and Master, as Shepherd of the flock of Christ and the Executive head of a reunited Christianity. This hope will be very much nearer fulfillment if the rally is around Christ, as the supreme authority in the church, the Way, the Truth, the Life, and who has promised to be with His followers always "even unto the end of the world."

Christ's followers are constituted "Kings and Priests unto God." The only successors to St. Peter, which God requires are those who, like Peter, will confess Christ, and who can say, as Peter did, "Thou are the Christ, the Son of the living God." Upon this confession, this understanding of His nature and mission, which is a revelation, not of flesh and blood (human doctrine or opinion), but of the Father which is in Heaven, will Christ build the invisible Church of God, to be expressed in such simplicity of outward form, or means of worship, and such unity of faith and works as will reflect the spirit and truth of Christ and ultimate in the complete redemption of the race.

IV.

ORGANIZED CHRISTIANITY.

Its Alternatives as to Christian Science.

ORGANIZED christianity has three alternatives, viz.: either to oppose, ignore or combine with the Christian Science movement. Unfortunately, none of these alternatives furnishes a practical or satisfactory solution of the difficulties which confront the orthodox churches and threaten their disintegration and final dissolution.

In olden days martyrs laid their earthly all upon the altar of sacrifice for the cause of religious or scientific progress. History is crowded with the record of suffering; of old the blood of the martyrs has been the seed of the church and the cross, "truth's central sign." Prophets have been rewarded with stones; reformers have been maligned and burned at the stake; Jesus was executed as a criminal blasphemer. The trials which these encountered, as history shows, have awaited in some form every pioneer of Truth whose every advancing footstep is still opposed as of yore.

> "We know the price and yet our gifts we strew,
> Our life-blood and our tears to feed the lamp
> God orders us to bear in front of you."

In this age ecclesiastical or orthodox Christianity finds itself shorn of the power of life and death. We have passed the period of physical religious intolerance; nevertheless the clerics still control the religious and, to some extent, the secular press. To-day, as in by-gone days, the cry has been repeated, "Crucify him, crucify him."

ALTAR FIRES RELIGHTED

Religious writers, who, as Paul Sabatier remarks, "pose with superb insolence as the appointed guardians of orthodoxy," it is to be hoped will some day achieve that Christian spirit which recognizes all good men as brethren. Meanwhile they have not hesitated to place the founder of Christian Science in the public pillory as a fit subject for the scorn and derision of the populace. True, there have been some in this age who have said of this movement, as did Gamaliel of old, "Let them alone: for if this counsel be of men, it will come to naught: but if it be of God, ye cannot overthrow it: lest haply, ye be found even to fight against God." The clergy can now realize that instead of opposing and denouncing the Christian Science movement they might better have said: "This awakening is of God and must be accepted as His," not dealt with as if it were the devil's.

It means that these new ideas of God and man and the universe, of social justice and human rights propounded by Christian Science, these outreachings for a larger good, are all of Christ; it means that men are getting ready to understand the idea of God's kingdom. Nevertheless, Christian Science has had to pass through the blazing fires of modern publicity, which, like Nebuchadnezzar's furnace, have been heated seven times hot. But in these latter days opposition to Christian Science has largely spent its force. The fires of persecution, for lack of material to keep up the flames, have mouldered to ashes; the ingenuity of cruelty has exhausted itself. The campaign waged against the movement and its founder has become so intermittent and harmless as to be a negligible quantity, not excepting the cannonading occasionally carried on by the popgun artillerists of Times Square and Park Row.

II.

But since Christian Science has seemed to thrive the more it is persecuted, and it has now become evident that an open

and aggressive hostility is not being attended with satisfactory results, will organized Christianity decide to adopt the alternative of ignoring the movement?

There are several conclusive reasons why it cannot well afford to do so. As a recent writer has declared, "Christian Science is too thoroughly unified and in harmony with itself; its religious therapeutics are too soundly anchored in a system." It is a movement instinct with vitality; its Sabbath services and week-night testimony meetings receive a support which crowds these meetings to the doors. With the orthodox churches of to-day, the great problem is to get people to come to church and to make both ends meet at the close of the fiscal year. With the Christian Science church the great problem is to find room for the people who throng to its services, and collection boxes big enough to hold their offerings for the support of the movement.

Christian Science claims to be a demonstrable religion; in common parlance, "it is making good." Its most powerful propaganda is not the adventitious aids commonly employed in securing a church following, but the healing work of a body of nearly five thousand Christian Science practitioners, which constitutes an appeal to the sick and the sorrowing that is well-nigh irresistible. Furthermore, it is the only well known and acknowledged Christian denomination that believes and accepts that part of Christianity, the healing of the sick, as the natural and indispensable phenomenon of religion or that believes that it can be complied with.

A church which is of comparatively recent birth, which has attained a membership and following of 1,500,000 to 2,000,000; which is carrying on a successful ministry of relief from the bodily and spiritual sufferings of mankind, in accordance with Christ's commands; which has been building new churches and establishing new societies at the rate of two for every consec-

utive week during the past 19 years must be reckoned with by organized Christianity, "and will be," says a brilliant satirist, "when it is too late."

III.

But if to ignore or oppose the Christian Science movement has been of no avail, is a combination or merger of interests within the range of possibility?

We are living in an age of consolidation. In its larger aspects, it contemplates not only the organization of an international body of representatives whose decisions and action in the peaceful settlement of controversies between nations would be recognized and accepted as the final determination thereof; but a world-wide federation of industrial interests and a peaceful reign of international law, that will make for concord and harmony among all nations; an internationalism which is not only the dream of the workman or the theorist, but the ideal of the statesman.

"We have reached a point," says Secretary Knox, in an address at a recent commencement of the University of Pennsylvania, on the spirit and purpose of American diplomacy, "when it is evident that the future holds in store a time when wars shall cease; when the nations of the world shall realize a federation as real and vital as that now subsisting between the component parts of a single state; when by deliberate international conjunction the strong shall universally help the weak, and when the corporate righteousness of the world shall compel unrighteousness to disappear and shall destroy the habitations of cruelty still lingering in the dark places of the earth. This is 'the spirit of the wide world brooding on things to come.'

"That day will be the millennium, of course; but in some sense and degree it will surely be realized in this dispensation of mortal time."

But, as Dr. Newman Smyth well remarks, "Shall internationalism come on apace and Catholicism tarry in the church?" Consolidation, from a severely practical standpoint, involves an appraisal of the temporal and spiritual values of institutional Christianity, or in other words, a stock-taking which expanding knowledge and religious progress and the exigencies of the churches may well justify, apart from its bearing, upon any proposition looking to the merger of religious interests on the part of organized Christianity.

In the United States there are nearly 200 different Protestant church bodies, ranging in membership from eight souls to eleven millions. Only thirteen of these bodies have a membership of over 100,000. The combined membership of all the churches equals about three-eighths of the total population of this country.

From Dr. Waldron's study of church attendance in Boston it appears that Protestantism has provided in that city for more than twice the number of sittings than are ever used at any one time. And it is estimated that there is a proportionate surplus of church property and surplus sittings throughout the United States. This diminishing interest in the church will increase rather than lessen. According to the statistics of the Bureau of Census, the average seating capacity for the Protestant denomination is three times the average membership in each organization. The figures given out by this bureau's report in 1906 as to the value of church property in the United States show a total expenditure of $1,257,575,867, with a mortgage incumbrance of $108,050,946. This latter sum represents a very considerable proportion of the intrinsic value of the churches' property holdings.

In estimating the value of this church property, due consideration must be given not only to its mortgage indebtedness, but to present availability and up-to-date convenience. A great deal of the architecture and seating arrangements, heating and

ventilation acoustics, etc., of the orthodox churches is of an antiquated type, and is becoming less and less desirable owing to the many removal changes and withdrawals. This is true not only of country church buildings, but those in the city, where there are at present probably more than one million Protestants who have no active church affiliations.

Rev. Dr. George R. Van de Water, Rector of St. Andrews church, speaking of the serious loss of membership by removals and the large percentage who do not attend church, finds the cause in a destroying indifference, a listless lethargy, a wicked withdrawal from personal participation in lifting the load and bearing the burden. "Where," he asks, "are 1,500 bonafide communicants of St. Andrews parish, not one of whom we would dare erase from our books? What has become of their consciences about worship?"

A recent writer, the Rev. Dr. Root, has made a somewhat elaborate investigation of the present status of the church property belonging to organized Christianity. From this he draws the astounding conclusion that there are 50,000 churches in the land "fit only to burn." The facts and conditions revealed by this writer in a recent number of the *Delineator* are startling. "At the first federal council of the churches of Christ in America a speaker told of one place with a population of 3,000 which had 14 churches, three of them Presbyterian. Bishop Earl Cranston of the Methodist Church reported a village of less than 1,000 with six pastors, 13 churches and a good woman, who wanted another.

In the *Independent* of April 9, 1906, Albert J. Kennedy described a Minnesota "city" of 1,347 inhabitants, 875 of foreign parentage and 472 of American. He estimated that the total number of possible church attendants among the latter was 285; and the actual number of attendants half that number. There were 95 heads of families, of whom not more than 50 would be contributors, and capable of paying in to the support

ıe church $30 per annum on an average. The $1,500 which d be raised and the total attendance might be sufficient ıaintain one church but not more on a normal basis. Yet : were to be found four American churches that for 35 ·s had received on an average $534 missionary aid, or a l of $18,000. Taking the entire population, there were t denominations and seven houses of worship with a total ation of $21,300, of which $7,400 now lies absolutely idle worthless. The article called forth some defense, but no al, of the situation."

Another writer gave these facts : "I began my ministry in ansas town of 600. We had four church buildings, six ınizations, seven resident preachers, 22 denominations and · little religion. We are playing at religious tiddle-de-winks le humanity is staggering down the dark ways of sin and ."

IV.

Any proposition which looks to the consolidation or merger he various religious denominations into one grand church ınic unity, such as took form and became visible in the ier days of Christianity when the disciples were of one d, must of necessity involve the displacing of antiquated ns and methods of ecclesiastical organization by newer and e efficient methods of administration, discipline and ac- y.

In the industrial world, where the value of business com- tions has been demonstrated in consolidations of gigantic e and where wonderful achievements have been brought ıt, the readjustment of manufacturing plants and facil- and the introduction of improved business methods of lling and the marketing the product of the mills have al- s followed such merging of interests. Old mills with an- ated machinery and costly methods of manufacture have

been gradually replaced with newer, more modern and scientific processes of production; economies are introduced here and there, leaks and wastes are stopped, maintenance costs are carefully studied, newer systems of accounting and organization are brought into use in order the more effectually to increase the output and lower the cost of production, thus bringing about the great desideratum in all industrial enterprises—the minimum cost of production—the maximum output—and the largest possible increase in the dividends on the capital stock of the corporation.

This process is not regarded as a painful necessity or as involving "much sacrifice and a lot of heroic surgery." On the contrary, every constituent concern fortunate enough to be included in the consolidation welcomes these changes in the line of increased efficiency and increased profits. The stockholders cheerfully surrender certain rights and privileges of management in the interest of lower costs and quite as cheerfully accept their share of the enhanced dividends resulting therefrom—dividends that in these days have attained high-water mark. But when it comes to church unity or church consolidation the Christian world refuses to accept in the interest of religious harmony and the spread of the Gospel what is a constant accompaniment of industrial consolidation. Christendom, in theory at least, is a Christian family owning one Shepherd, professing allegiance to the Prince of Peace, yet it presents the spectacle of a house divided against itself.

It takes nearly two hundred different parties or denominations in orthodox Christianity to compass or express their various religious beliefs and varying ideas on matters of theological doctrine, ritual and ecclesiastical organization. The task of reconciling these differences so that Christian unity may be attained, instead of growing easier becomes more and more difficult with the lapse of time. It is safe to say that there is more dissatisfaction and less agreement within these

religious denominations or any one of them than in any political party or all the five political parties which sought amicably to express their differences at the last presidential election. And the lamentable fact remains that the different branches of Christianity which refuse to surrender or compose their religious issues or differences in the interest of church unity and the cause of Christ do so in face of the fact that the bulk of these differences, which have led to division, could be dropped at once and forever without depleting any really valuable asset of Christianity. That sectarian Christianity cannot get together in the spirit of Christian unity and of Christian power and influence illustrates how far short it has fallen from the Spirit and Truth of Christ or from that true unity of religious faith which St. Paul set before the Ephesian Church as an essential element in Christian character.

"Insistent individualism," says a recent writer, "everywhere puts itself directly athwart the path of progress." How this individualism works out in practice the following additional facts will amply illustrate. According to the statistics compiled by Dr. Carroll there are 200,022 Protestant churches with only 149,472 ministers to supply the pulpits of these churches. In other words, there are 50,550 churches which must either be without a pastor or else divide a minister's time. Furthermore, there are 100,000 churches which are too small to support a minister and are maintained only by receiving missionary aid, and paying the pastor a starvation salary. As a result of careful investigation, correspondence, observation and comparison of statistics, Dr. Root reaches the conclusion that half the churches in the United States are superfluous and that consequently half the church buildings are misplaced and are practically useless.

"Granted that $500,000,000 is sunk in needless duplication of houses of worship," says Dr. Root, "there is probably not

a dollar more expended in church property than is actually needed." The trouble is that it is not expended to meet real needs. Organized Christianity has thus been guilty of wasting or misplacing this enormous sum by reason of religious differences, divisions and sectarianism.

Other wasteful expenditures are chargeable to "insistent individualism." After the churches are built they must be supported. The needless duplication of church buildings involves a serious economic waste which amounts to the enormous sum of at least $100,000,000 per annum. The crying need of organized Christianity, from the practical standpoint, is the cessation of this needless duplication of churches and this economic waste of millions, which could be employed to far greater advantage in the spread of the Gospel; and the elimination of the spirit of competition, which accounts in large measure for the erection of so many unnecessary churches, and robs many communions of that dominant influence which is imperatively needed. The call is imperative for a consolidation of forces, a withdrawal of rival ecclesiastical organizations in each other's territory and the destruction of the tendency to strengthen any one denominational system for the sake of its own welfare and pride.

How this spirit operates in the rivalries and contentions of competing denominations is seen in this overproduction of churches in almost any village, city or township that may be named. Here are some notable instances: In one town there are seven churches to provide for a total population of 3,000 people. In one of the smaller cities of Massachusetts there may be found no less than 81 Protestant churches and 10 Roman Catholic churches, or 91 churches for a population of 26,831, one church for every 295 inhabitants. In the county there are no less than 30 superfluous churches. In one village five churches are competing for the support of a township of 386. In one town five churches divide an ancient town fund

left for the support of the gospel and the religious interests of 845 people; $250,000 is wasted by planting a costly church of the same denomination 75 feet from another, either one of which is ample for both congregations. Seventy-five per cent of the efforts of these two rival churches is wasted in competition. Nor is this all. There is a tremendous paralysis of moral influence by this rivalry and competition. The duplication of church plants is worse than wasteful; it is not only wrong economically, but religiously. It is not only unworldly from an industrial standpoint but unchristian, it prejudices and embitters the injured group of fellow Christians, and estranges the great middle class from the churches.

What is the real trouble? You can define it in one word—religious *institutionalism.*

V.

The church centers its spiritual values in its ministry, its doctrines and its religious teachings. It has its scholastic theology, neatly packed and parceled in dogma, tied with red tape and sealed with the seal of the corporation; likewise a lot of antiquated text-books, which students at theological schools are protesting against as ill-adapted to modern thought and progress and a waste of time to study or to use after graduation.

The creeds and doctrines of organized Christianity, embalmed in book form and taught for centuries by scholastic theologians, are badly shop-worn, out of fashion, and repudiated by the masses. They can only be considered as useless stock in trade. These volumes merely lumber the shelves of the theological shops and might well be relegated to the scrap heap or to that "Museum of Curios" which Prof. James has instituted for the clumsy devices of an antiquated philosophy.

An institutional Christianity which relegates heaven to a distant and uncertain future and the greater part of the human race to Hades; that, instead of fulfilling the healing ministry

committed to it by its great Founder, refers organic diseases to a materialistic profession, and functional disorders to the Emanuel clinic for treatment by "hypnotic suggestion," and whose preaching services do not hold the public, is not in the nature of the case a desirable acquisition or one any progressive and successful religious movement could use to advantage. Before reaching a position where overtures might reasonably be made looking to a merger or consolidation of religious interests, organized Christianity must first disburden itself of a lot of dead values before it can hope to be a power which leads men forward or give it real standing as a religious power in the world.

Jesus established a society, a Christian brotherhood, free from proscriptive regulations. He made no attempt to hedge humanity about with outward restraints or restrictions as though the reason, the heart and the conscience of mankind could not be trusted. The society which He formed was one where, instead of outside rules, an internal law was to reign; its members were to live in the Spirit and speak the Truth.

"Organized Christianity," says a recent writer, "clings to the old interpretations and presentations; it is still closely wedded to its old ideals or idols." While the world has been crying for love, optimism and the evolution of the soul, the churches have clung to the old teachings of fear, and original sin; while Christian Science has been crying "Look upward and onward," the old pulpits re-echo the antiquated cry "Look backward and downward." Christian Science teaches "You are a child of a King, made in the image of your Father, and destined to inherit the Kingdom of Heaven, which is within you"; the orthodox churches continue to proclaim "You are a worm of the dust, a child of the Devil, conceived in iniquity and begotten in depravity. You are fit only for eternal damnation and will burn in Hell unless saved by Grace." The orthodox churches picture man "as standing, cap in hand, like

a mendicant, begging forgiveness and grace which he does not really deserve, but which he still hopes for through Grace; Christian Science pictures him standing as a son before his Father, filled with a belief in the love of the Divine Parent and asking that he be allowed to enter into his divine inheritance, his natural birthright.

VI.

It would be quite as difficult to estimate the actual value of the priesthood and the ministerial class to the practice of religion in these days as it would be to estimate the value of church property or for the church to reverse its doctrinal position. The clergy, as an official adjunct of the church, has no sanction from the founder of Christianity; it possesses no vital elements in its sermonizing and is fast becoming a useless appendage to the Christian religion. Christ Jesus created no order of priesthood to which any man could belong and made no use of any term that would imply the continuance of any ecclesiastical function, such as teaching or preaching, baptizing, celebrating the eucharist or exercising discipline.

The foundation of a class of officers standing apart from the mass of the Christian community, invested with the attributes of special sanction and exercising a jurisdiction which established a relation of subordination between the clergy and the laity was no part of the life or ordering of the early Christian church and has no foundation in the teachings of Jesus.

A ministry which rejects the healing Gospel of Christ; which is working under the belittling burden of an exhausted yet authoritative past; which comprises many anchorets of the study "strained by mental overproduction and morbid ideals," would not be a helpful propaganda, so far as the Christian Science movement is concerned; the more especially so, since mere personal opinions, in the guise of the traditional sermon, are not now in demand because they are not accom-

plishing the purposes for which religious services are or should be held. Not only so, there has been a great decay of faith in the priestly conception of the ministry which people of the present day decline to take seriously. They are tired of the traditional style of preaching. Flowery sermons and fine orations savor too much of sounding brass and tinkling cymbals. They have lost their hold upon the masses and presage a new order wherein the ministerial class once so powerful will gradually pass out of existence.

There is a further consideration affecting the value of the ministerial class in any combination with Christian Science. It would have to reverse completely its position on the subject of evil, sin, suffering, disease, calamity, death, Heaven, Hell and everlasting punishment. It is a difficult matter to up-root the belief in a Devil, whether regarded as an evil power or Spirit or as an eternal entity and intelligence opposed to the Infinite God. It would be equally difficult to banish materialism from the pulpit and from the minds of the laity of organized Christianity or destroy the theory of suffering held by the church profession based on the reality and unavoidability of the ills and miseries of mankind and expressed in the follow-inging conclusion of Canon Masterman, "For the unavoidable suffering of this world we throw the responsibility on God."

Christian Science declares it is impossible to conceive of God as Infinite Good and then incorporate an entity called Satan or spirit of evil, or hold God responsible for evil in any form. It teaches that the only Satan there is, is the false concept of what has been termed carnal mind.

The successful growth of the Christian Science movement has conclusively demonstrated the fact that Christian Science is based on divine Principle or Truth which is capable of demonstration and that a policy of ignoring or opposing it is barren of results and develops rather than retards its progress. The ministerial classes, however, have not progressed beyond

first stage of opposition to Christian Science. The clergy inue in the most blind and fatuous manner to insist that istian Science conflicts with the Bible and hold fast to the :-worn, moss-backed statement: "Christian Science is un-stian and unscientific." Organized Christianity clings ciously to its theory of man as a fallen creature; Christian nce teaches that because man is the offspring of God, his ire must be spiritual, and that the demonstration of health holiness upon this basis verifies the promise and declares present practicability of true Christianity.

The ministerial class as an asset would consequently figure ll in any proposed combination with a religious body which eliminated the preaching function from its religious ser-s and has made no provisions whatever for theological dlemen. To the mind of the lay observer it is not clear how the Christian Science Church could utilize a body of cs who accept the reality of evil and deny the reality of istian healing and the possibility of restoring this lost heal-element to the church, now the distinguishing feature of Christian Science church. How could they be of any value ractitioners without a great change of heart? The pros-is quite as remote as that of church unity among the war-denominations of *institutional* Christianity.

For organized Christianity to combine with Christian nce would mean in reality the decay and dissolution of its sterial class. Hence any formal combination with a ig, active and virile competitor, which is receiving accession s ranks by the thousands while organized Christianity is ig its followers in at least equal numbers we may properly lude is not within the range of probability.

Thus far organized Christianity has stoutly insisted that is no use for Christian Science; Christian Science, on the e showing as to the temporal and spiritual values of the ch—including its clerics—would certainly have no use for

organized Christianity. A combination, if effected, would simply mean that organized Christianity, as at present conducted, would relapse into a state of "innocuous desuetude" or else its members would become active Christian Scientists, an alternative which confronts it in either case.

But this does not necessarily imply that there would be less religion in the world. It does mean that the religion of Christ is throwing off its old forms. Less and less emphasis is being placed on ceremonies and dogmas, more and more stress upon the life within and its Christ-like expression in outward activities.

I have been an orthodox church member and intimately associated with church activities for many years. Latterly I have been constrained to ask myself and others these questions: "What would happen if organized Christianity were restricted to the simple order of worship which obtains in the Christian Science church services? What would be left if the forms and ceremonies which obtain among orthodox churches were to be eliminated? If the clergy, the preaching services, the choirs, the exhibitions, the fairs, the placards, billboards and other forms of advertising—not to mention the various other high-pressure methods, such as brass bands, orchestras, theatre and opera singers, chorus leaders, cornetists, famous pianists, stereopticons and moving picture shows, employed to bring dying men and women into the kingdom, were all dispensed with, what would be left as its chief asset? Would anything be left except its scholastic theology, and is this not so full of outworn theories of predestination, vicarious suffering, total depravity and endless punishment that the mind revolts from its further presentation by the pulpiteers of the church?"

What then would happen? Is not the answer an obvious one? Would there be sufficient vitality and interest remaining to keep organized Christianity together over Sunday? What is

its future to be in the face of a church which has restored the simplicity of primitive Christianity to the world, including the lost element of healing; that looks away from all false supports to the one true God, whom it worships in spirit and in truth? Jesus made religion real; Christian Science is demonstrating its reality in this day and age by the simplicity of its faith, the spirituality of its worship and its healing works. Theoretical truth can never withstand exerimental truth; no more can organized Christianity withstand Christian Science as long as it continues to concern itself with creeds and dogmas, with doctrines instead of deeds, and fails so lamentably to illustrate the healing power of the gospel of Christ or to create a society correspondent to Christ's ideals.

V.

THE LAYMEN'S MISSIONARY MOVEMENT.

"THE church militant must also be the church expectant," says a prominent religious writer; "its answer to the challenge of the world must be one of faith and not of fear." Christian expectation as to the triumphant conquest of the world for Christ still has plenty of room for exercise. Organized Christianity still continues to wait and hope for the fulfilment of its Master's great commission, "Go ye into the world and disciple all nations."

In a lapse of nineteen centuries the church has accomplished one-third of its task. The unfulfilled portion, viz.: the conversion to Christianity of the remainder of the human race, the laymen's missionary movement generously and bravely purposes to accomplish in a period of thirty-five years, through the employment of a force of 40,000 missionary workers and the expenditure of the sum of $55,000,000 per annum, or a total of $2,000,000,000 for the entire period.

The attitude of the leaders of the laymen's missionary movement is no less militant than that of the church. Whether it is due to "an intense faith or a fevered imagination," or whether that movement will ever pass from the missionary movement militant to the missionary movement triumphant remains to be seen. The proposition, in brief, is for an influention and thorough organized body of successful business laymen, drawn from financial, industrial, professional and other circles to combine with the church in a united and vigorous effort to bring about the prompt conversion of the heathen world to Christianity.

THE LAYMEN'S MISSIONARY MOVEMENT

To treble the present force of missionaries, operating under the auspices of organized Christianity and more than double missionary collections and expenditures is within the range of possibility if the movement were such as to enlist the financial backing that the wealth and Christian sentiment of this age is fully able to give it. The question is not one of ability to secure the required force of workers nor the necessary funds to support the undertaking; it is whether practical, successful business men will consider the movement sufficiently well advised to support it to the extent proposed.

The movement raises at once a number of serious queries: Is the type of Christianity which organized Christianity is now exemplifying worth propagating? What is the message which it brings to the world? What is it actually doing? What is its promise to humanity?

Since its present system of conducting its missionary work is neither scriptural, wise, economical nor attended with satisfactory results, is it a sound proposition to employ a force of 40,000 missionaries and to expend $2,000,000,000 in an endeavor to evangelize the heathen under orthodox auspices?

Some Practical Questions.

There are those who profess to see in the signs of our times that which presages the passing of Protestantism and the coming in of a new Catholicism. The present is regarded by many as a transitional era in which Protestantism stands as a providential preparation for something beyond itself, as the prelude to a more glorious age and a grander Christianity already at the door. Before wide-awake, practical men will employ men and money on a missionary scheme, they must have satisfactory answers to some very practical questions

For instance, how are these 40,000 workers to be employed? Who are to organize and direct their activities? Through what

channels is the money to be disbursed? In what particular direction or through what particular lines of effort are their energies to be exerted? Are they to constitute an organized force, operating as a compact whole and directed to certain definite ends on behalf of organized institutional Christianity, and if so, what body of men are to take the responsible management of the work? Is the movement to be conducted through existing mission boards or through a body of representatives drawn from the entire Christian world, Catholic, Greek and Protestant, in proportion to membership? Or, if the workers employed and the money raised is to be divided among the different branches of the Protestant church and disbursed under separated church auspices, who is to make that apportionment and how provide against the work being carried on along competing lines of effort, so that a Baptist, for instance, shall not duplicate the work of a Methodist on the same ground? Who shall decide between the claim of the Roman Catholic church as the one universal and divinely organized church of Christ, and the claim of the Protestant Episcoal church as the one church of Christ, outside of which, and "separated from that unity all the rest of the Christian world are merely so-called Christians?"

The question immediately arises, will the object of this grand propaganda for Christianity be to convert the heathen world to Roman Catholicism or to make Protestant, Episcopalian, or Baptist, or Methodist, or Unitarian, or Lutheran, converts, and how successfully can that object be carried out? What can a divided, sectarian, decadent Christianity do for the world? How effectively can it support a missionary movement? If church unity is impossible of attainment, as we have already pointed out, is the outlook for missionary unity of effort any more promising?

A proposition to carry the Gospel of Christ to all the heathen world raises of necessity a question as to the particular

type of Christian church or Christian sect which shall be urged upon the acceptance of the non-Christians and if converts to Christianity are made, under what form or instutition or creed, ritual, polity or ecclesiastical organization shall they be gathered?

Attitude Toward Christian Healing.

A proposition of this magnitude also involves other questions. Is the commission Jesus gave to His followers, viz.: "to preach the gospel and heal the sick," to be carried out, and if so, will this body of 40,000 laborers be supplied with the proper credentials from the churches they represent to fulfil this commission in its entirety? Will these missionaries seek the undivided garment, the whole Christ, as the first proof of Christianity, or will they be governed by the attitude of the Protestant clergy of to-day as to Christian healing?

What reply will the missionary make to the poor heathen who finds in the New Testament the distinct command the Master gave to His disciples to go forth into all the world, to heal the sick? What answer is to be given to the direct question, "Why can you not heal now as did Jesus' followers in the early ages of Christianity"? What are the missionaries to say or to do when confronted by another religious denomination which is demonstrating the power of the gospel to save the sick as well as the sinful?

"Man-made doctrines are waning. They have not waxed strong in times of trouble. Devoid of the Christ-power, how can they illustrate the doctrines of Christ or the miracles of grace? Denial of the possibility of Christian healing robs Christianity of the very element which gave it divine force and its astonishing and unequalled success in the first century. Christians are under as direct orders now as they

were then, to be Christ-like, to possess the Christ-spirit, to follow the Christ-example, and to heal the sick as well as the sinning."[1]

If the gospel these missionaries are to preach is not to include Christianity's lost element of healing, are they to carry a stock of assorted drugs and be accompanied with a body of druggists and doctors, so that by an admixture of religion and materia medica the heathen may receive the benefits and blessings of the Christian civilization these missionaries have left behind them?

If he be wise, the poor heathen may urge, perhaps, that many drugs are badly adulterated, or are deadly poison; still, if he buys a poisonous drug at an orthodox dispensary he may have the bottle so labeled, or if a materialistic doctor prescribes it, he may have the satisfaction vouchsafed to Christian countries of getting a Latin name for it combined with a druggist's prescription number! If he ask whether this sort of healing propaganda will be attended with success or whether there will be any less sickness because of this combination of Christianity and materia medica; if he seeks to know what has been the experience of those countries whence the missionaries came, what sort of information will he get? The honest and well informed missionary will be obliged to confess that there is more disease and mortality than ever; that the need for doctors has been increasing instead of diminishing; that it costs more under materia medica to be sick and to get well than at any previous period in the history of the race.

Church Unity Essential.

One may also conceive of these missionaries carrying an assorted stock of books on scholastic theology. But who shall decide as to the particular creed they shall teach, or as to the

[1]Science and Health, pages 134 and 138.

doctrines and dogmas they shall enforce, as essential to faith and salvation? The church for years has been trying to reach a consensus as to the essential doctrines of Christianity and has hopelessly failed in its efforts. Is the acceptance of the old theological formulas of organized Christianity as to the existence of an evil power, of Hell and endless punishment to be enjoined upon heathen nations as a condition precedent to admission to the church and as the passport to the realms of the blessed, when the time comes for them to shuffle off this mortal coil?

Will these missionaries be of one particular denomination, or if not, to what extent shall they be representative of the 200 more or less divided and warring sects which comprise Christendom? Will they engage in rival proselyting, and thus perpetuate on the other side of the globe the feuds and doctrinal controversies of the denominations they represent on this side of the ocean? And if so, what effect will all this have upon the heathen world?

But, suppose this laymen's movement be conducted on nonsectarian lines, as an effort on the part of lay Christians to take up and complete the church's unfinished missionary work, and to meet the spiritual needs of this age by carrying Jesus' gospel to every creature. Is it to be carried on outside denominational lines and entirely independent of church affiliations, and if so, how shall the movement be organized and conducted? If the Christian religion is to be thus carried to the heathen world and converts made, into what kind of a society or religious body shall they be organized, and upon what profession of faith? What shall be the form of worship adopted, what initiatory rights and what rules and regulations, or ecclesiastical organization and discipline are to be adopted? Do not such questions carry their own answer? Would not a movement of this kind be doomed to failure from the outset?

To be successful a propaganda for Christianity, as contem-

plated by the laymen's missionary movement, must be waged on behalf of a united Christianity, not as representative of a multitude of different branches hopelessly divided on questions of apostolic succession, validity of orders, doctrinal beliefs, dogmas, ritual and theological formulas. It must be backed by a church as one in its doctrinal beliefs and its means and methods of realizing the religion of Christ, and not on behalf of a church that has fallen into feebleness and become a disintegrating force. On any other basis the movement will be a waste of time and money.

Rival Claims.

The laymen's missionary movement brings the Christian world face to face with the great question as to the truth of rival Christian denominations. As a highly organized and finely articulated hierarchial system, legislative, administrative, able to comprehend men and nations and cover the whole life from the cradle to the grave, the Roman church stands as the most permanent form of the Christian religion. It has an unbroken existence of seventeen centuries; it stands pre-eminent as a historical institution possessed of an august catholicism; it represents on the largest scale the continuity of religion in history. Its following of 230,000,000 nearly equals the total following of all the other Christian sects in the world. It claims to be the one universal Church of Christ. The Pope stands as the spiritual sovereign of this church, which claims to be the true source of Christian unity, of law and of order, and possessed of the right and authority to direct the energies, formulate the judgments and determine the faith of the church.

To disrupt Christian unity as was done by the exodus of the Greek church and later the Protestant denominations; to build up obstacles to the healing of the breach, whether from one cause or another, Rome denounces as the sin of sins against

Christ. And the argument by which this conclusion is supported is well-nigh irresistible. If the protest of both Orient and Occident was aimed at vital conditions, the supremacy of St. Peter, it was wrong. Away from Peter, away from the church; this was the law of the early church.

But if the protest of both Greek and Protestant was aimed not against the supremacy of St. Peter but against policies and administrative acts, matters in which the Papacy does not claim immunity from error, then, as Archbishop Ireland forcibly urges, they should have remained a protest and never a separation. The logic of this position is incontrovertible. So long as the supremacy of St. Peter is acknowledged, withdrawal from the Roman church, under whatever provocation, real or fictitious, is indefensible. Time does not make it right, however long the separation lasts. In the eyes of the Catholic hierarchy, Protestantism is a schism or sect in rebellion to the sovereignty of the Pope.

If we believe that God has committed His Truth, His Spirit and His redemptive agencies to the keeping of this peculiar and pre-eminent church, then the control of these 40,000 missionaries and the disbursement of this $2,000,000,000 proposed to be raised to convert the rest of the world within this generation belongs of right to the Roman Catholic church, and the laymen's missionary movement should be conducted under her auspices.

For centuries Rome reigned without a rival. Had not her infallibility in doctrine become so mated in the 15th century with inefficiency in conduct as to result in the completest breakdown in the matter of faith and morals that Christian Europe has ever known, there would have been no Protestant Reformation; her unity as the one universal Church of Christ would have continued unbroken to this day. But the authority of the church forbade the reform of the church from within,

and the Protestant Reformation thus became the tomb of the Roman embodiment of church unity. The struggles of the reformers for religious liberty and the creative spirit of that reformation, while it broke Roman church unity, crushing its supremacy, nevertheless saved the religion.

And what part has the Roman Catholic church had in the making of modern civilization by virtue of which it can rightfully urge that the work of evangelizing the world should be conducted under its auspices?

"The centuries that have elapsed since the fifteenth century ended have been without doubt the most eventful, fruitful, momentous in the history of men; and their history has been the history of Christian people. The record of their material progress has been a record of marvels. America has been discovered, colonized, peopled; Asia has been opened up, almost conquered and annexed; Africa has been explored, and is being pierced and penetrated on all sides, and in the Australian continent and islands the seeds of new states have been plentifully grown.

"The European States, with certain significant exceptions, are mightier than they were four centuries ago, better ordered, more moral, more populous, freer, wealthier; and the poorest of the countries has become rich and full of comforts as compared with Europe in the days of the Black Death.

"But the conquests and colonizations effected by Catholic States, so far as order, progress and human well-being are concerned, have been chapters of disaster and failure. The progressive peoples have been the non-Catholic; they have been the least troubled with revolution; have had the most happy, well ordered commonwealths; have enjoyed the most freedom.

"That were, indeed, a strange and satirical theodicy that should exhibit God as working poverty and revolution in the nations that had accepted or been forced to accept the author-

ity of His own infallibile church, while sending fulness of life and grace and freedom into those that had deserted and disowned it."[1]

These conclusions drawn from the history of the past three hundred years by Dr. Fairbairn, the Roman Curia by no means accepts as true or anywhere near the truth. On the contrary, in the Pope's recent encyclical, referring to St. Charles Barromeo as the great champion of Catholic reform as opposed to the Protestant and "heretical" reform of Luther, we find Protestantism charged with the most grievous crimes. Its responsibility for all that was bad in the history of the civilization of the past three centuries is set forth in the most emphatic terms. Says the encyclical:

"They called the perversion of faith and morals reform, and themselves reformers. In truth they were seducers, and while they exhausted the strength of Europe in strife and war, they prepared the way for the upheaval and decadence of modern times, in which three sorts of strife that were formerly separated and from which the Church always emerged victorious, were united—the bloody struggles of early times, the internal plague of heresies, and finally, under the name of evangelical freedom, that corruption of morals and perversion of discipline to which the Middle Ages hardly reached." This is a sweeping indictment of Protestantism, and drawn, mind you, not in the sixteenth century, but in the twentieth century. Which is right, the Pope or Dr. Fairbairn?

At all events may we not safely conclude that the laymen's missionary movement will not be a propaganda for Roman Catholicism or be conducted under the direction of the Roman Catholic Church? May we not surmise that it will not undertake to extend either Roman Catholic religious rule or the Roman Catholic type of Christian civilization? On the other

[1]Catholicism, Roman and Anglican, pages 196 and 198.

hand, may it not be assumed with equal positiveness that any missionary movement conducted by the Roman Catholic Church, having as its purpose the christianizing of the heathen world, will not be conducted under the auspices of the laymen's missionary movement?

Passing Protestantism.

Protestantism divides with the Roman church the religious supremacy of the Christian world. Its polity is diametrically opposed to Roman polity. In this age of revolutionary thought and action, both are opposed by the modern thinking world. The echoes of the bitter struggle of the Protestant reformers have scarce died away with the lapse of years, and in this critical and skeptical age there has been and is now taking place a great falling away from both Roman and Protestant church communions. Ended is the religious warfare which Protestantism waged against the sovereignty of the Roman Pontiff as the one divinely constituted Church of Christ. Passed are the confused years of reconstruction, creed building and church making which Protestantism reached in its rise. Fulfilled is its providential mission; attained its end, achieved its work.

Protestantism no less than Romanism has lost religious authority. It has failed to master the controlling forces of life. It lacks authority in the family, and controls over the family life. It has lost influence over modern thought and over the nations it has created and made free. Worldliness, and greed, and selfishness, and unbelief have crept into the church whose usefulness has been ruined. Multitudes of people have withdrawn from its fold. It has suffered a tremendous loss of power and moral leadership. Its worn-out theological formulas have lost their hold upon the modern world; they repel rather than attract the common people to its communion. Its ministry is becoming decadent, the age of sermons is fast passing away. And in this enumeration of the

failures, not of Christianity, but of the organized institutions which misinterpret Christianity to this age, nothing by general consent is deemed more fatal to religious efficiency everywhere than the loss of the unity of the church.

A divided Christendom can only imperfectly bear witness to the essential unity of Christianity.

Christianity has lost standing and moral leadership in a great part of the world in large measure because of its unfortunate divisions. Such divisions will never be healed while one church maintains a holier-than-thou attitude. Jesus prayed for oneness of His followers that the world might believe. Christian unity is an imperative necessity; it is a condition precedent to the successful issue of a comprehensive missionary movement among heathen nations. Christians must of necessity compose their differences at home before they can successfully undertake to establish Christ's kingdom among alien races. The prospect of their doing so has already been discussed.

The inevitable consequence of a divided Christianity is a weak Christianity, ineffectual for the work to which it is committed by its great Founder. Lack of unity among the several Protestant denominations reflected in different degrees between crowding, struggling churches of the same name, and by a wasteful competition within the same denomination in the same locality involves a degenerative process which Christianity has need to overcome before it can be in a position to carry on an aggressive warfare against heathenism, either at home or abroad.

International missionary work such as the laymen's missionary movement contemplates requires something more than the weak support which separate and more or less warring sects will be able to give it. Time was when the Catholic church was able to control the whole mechanism of society. But that age has passed. The church has lost its temporal rule over

nations and its spiritual authority over more than one-half of the Christian world. Protestantism has frayed out into so many separate strands that these look like ravellings and at most have scarce strength to bear the strain of holding their own memberships together, much less to draw the great masses of the heathen world into the Christian fold.

Organized Christianity has been conducting a missionary propaganda for hundreds of years. Enormous sums of money have been contributed by Christian believers, reaching in the aggregate over $25,000,000 annually during recent years. A force of over 20,000 missionaries is now employed in the various countries open to missionary effort. What are the results? Take China, for instance, as a representative mission field. China contains 400,000,000 souls, nearly one-half of the number which the laymen's missionary movement proposes to bring to Christ in the next thirty-five years. Here we find a body of 6,388 Protestant missionary workers. Thus far, the masses in China have been unaffected by Christianity and are likely to continue so unless Roman Catholics and Protestants can agree in their missionary propagandas and end the warfare which has existed between them.

As a result of the past sixty years of missionary endeavor China shows a meagre 200,000 names on the church books, a drop in the bucket as compared with her teeming millions. Under present methods of carrying on missionary work abroad, it costs in some districts in China $10.57 to expend $1 for the good of the cause, that is, directly among the Chinese. Out of every dollar raised for foreign missions, scarcely one-quarter ever reaches the heathen in any personal or effective form.

At the World's Parliament of Religions, held in Chicago in 1893, B. B. Nagarkar, a Brahman layman, expressed himself on the subject of Christian missionaries in these emphatic words:

"Sad will be the day for India when Christian missionaries

cease to come; for we have much to learn about Christ and Christian civilization. They do some good work. But if converts are the measure of their success, we have to say that their work is a failure. Little do you dream that your money is expended in spreading abroad nothing but Christian dogmatism, Christian bigotry, Christian pride and Christian exclusiveness. I entreat you to expend one-tenth only of your vast sacrifices in sending out to our country unsectarian, broad missionaries who will devote their energy to educating our men and women. Educated men will understand Christ better than those whom you convert to the narrow creed of some cant Christianity."

In Japan there are thirteen Methodist churches, only three self-supporting, to show for years of missionary labor and thousands of dollars expended. The Baptists are doing no better relatively to the missionaries employed and the money spent. How great is organized Christianity's loss of influence and power abroad, is evidenced by the judgment pronounced upon it by a Japanese recently:

"It is a sad thing," says the *Christian World* of September 25, 1909, "to hear such words as these of a Japanese recently spoken to a friend of the writer: 'Christianity is greatly discounted in Japan because of its seeming impotency in your own country.' He then referred to the corrupt and pagan condition of our own cities, remarking that the missionary was completely handicapped in Japan by these revelations of the impotency of Christianity to redeem the so-called Christian countries from paganism."

And Dr. Green, prominent as a minister and as a profound student of theology, who has recently been in the Orient, making investigations along the line of missionary work in that country, makes these most significant remarks:

"If denominationalism is a misfortune at home, it is the absolute paralysis of foreign missions. And so in Japan the missionaries have learned the wisdom of necessity. Divisional lines are far more thinly drawn there than at home. They

might almost disappear were it not for the fact that denominational support at home depends upon denominational orthodoxy abroad. But the Japanese are too uniformly courteous to be exclusive even in their conversion.

"The Christianity of theological discussions, of denominations, cannot be built up on imaginary distinctions or the archaic creeds, whose usefulness, if they ever had any, long since passed away. Not the preaching of subtle theory, but of the universal gospel of high and holy living, the supremest epitaph of Jesus of Nazareth of whom it was said, 'He went about doing good,' is the Gospel that can never fail.

"Had we been able to approach Japan two decades ago with a Christianity united in its operation, agreed in its dogmas, one in its structure, this story need not have been written. Had we possessed a united religion instead of one hundred and fifty-seven different sorts and kinds of religion—even though our practical morality might not have consistently coincided with much of our theoretical doctrine—Prince Ito's plan of making the Japanese nation a Christian nation upon the accession of its coming new ruler might have been carried out. What would have been of far more value, the mind and the heart of Japan might have turned at just the psychological moment to the lofty and impressive ideals of Christianity."[1]

Japan has taken her place among civilized nations. But for centuries she has had to meet the conflicting claims and the ecclesiastical warfare of contending sects. She finds Christianity even more confusedly divided. In a recent volume entitled "Fifty Years of New Japan," compiled by Count Okuma, this versatile Japanese statesman refers to prevailing conditions in that country in these words:

"Japan at present may be likened to a sea into which a hundred currents of Oriental and Occidental thoughts—some only conceived, others partially or wholly executed, during the past century or more—have poured in and, not having yet effected a fusion, are raging wildly, tossing, warring and rearing."

But in matters of religion for organized Christianity to

[1] *Hamptons Magazine*, Dec., 1909.

make moral acceptability depend upon intellectual assent to what reason pronounces as impossible, is superstition. So declares a Japanese university graduate and man of letters, who further says: "We are all throwing away our hereditary superstitions for the clearer guidance of science and intelligent reason." The growth of Japan during the last half century has been the marvel of all history. Not less wonderful is the freedom which Japan has achieved from all hampering ancient ties and her successful appropriation of the best of western civilization. "Japan's test will be practicality," says Dr. Green. "She will be intolerant of mere theological definition, of dogmatic discussion. Her rule of choice will be the one given by the Master of Men: 'By their fruits shall ye know them' "

Since Christian Science has discarded superstition, and not only reconciles reason and revelation, but demonstrates the scientific correctness of its teachings by works of healing and reformation; since it presents a church united in its faith and worship and works, and a religion able to stand the test of practicality; is there not every probability that it will be the very religion which Japan will ultimately adopt as its national religion, on the principle laid down by the Great Teacher.

To the intensely practical mind of the Japanese, the fruitage which Christian Science presents in the physical, moral and material well-being of its followers is bound to make a powerful and convincing appeal, inasmuch as such fruitage ultimates in that peace, security and happiness of society and of the nation which is the aim of the enlightened statesmanship of that country.

Measuring Christian Science by the old forms of religion, be it Mohammedanism, Confucianism, Buddhism or institutional Christianity of the present day; comparing doctrine with doctrine; modern forms and methods of worship with a bigoted and mediæval ecclesiasticism; contrasting administration with administration; tested by practical results as exhibited

in the reformation of the sinful, the restoration of the sick to health and the happy lives of its followers, is there any question as to which of the religions of the world Japan will ultimately choose as its own? And may not Japan, superior type though it is, be taken as typical of all the nations?

The Vital Issue.

The question as to the truth of rival churches or the competency of either Roman Catholic or Protestant churches to conduct this grand missionary movement does not touch the fundamental consideration. The vital issue which the laymen's missionary movement involves and which every layman who is asked to subscribe to the fund proposed to be raised must consider is this: What is the form in which the religion of Jesus Christ can be most effectively presented for the consideration and acceptance of heathen nations?

In Judaism the God of the priesthood loved the official sanctities of the temple, the altar, the sacrifice, the incense, the priest and his garments and bells and breastplates, the sabbath, the new moon, the feast and the solemn assembly. Christ Jesus placed the emphasis upon moral and spiritual sanctities, the living temple; the whole people constituted a priesthood, they were kings and priests unto God. The sacrifices of the broken spirit and the contrite heart, the law written in the heart, the worship expressed in obedience, the obedience that consisted in doing justly, loving mercy, and walking humbly with God—this was the type of religion Jesus enjoined upon His followers.

In the New Testament ideal of religion, God appears as a God of mercy and grace, the Father of man, who needs not to be appeased, but is gracious, propitious, finds the propitiation, provides the propitiator. His own Son is the only sacrifice, priest and mediator appointed of God to achieve the reconciliation of man. Man is God's son; filial love is his primary duty.

Worship does not depend on sacred persons, places or rites, but is a thing of spirit and truth. The best prayer is secret and personal. The man who best pleases God is not the scrupulous Pharisee but the penitent publican.

There is very little evidence in the New Testament to show that Jesus ever laid any special emphasis upon the idea of the church, as an organized institution. Only twice is the term attributed to Him. In the one instance it occurs in a local or congregational sense and once in the universal, but only as a means of defining His own sole activity and supremacy. The early Christian churches which were formed to perpetuate Jesus' work and extend God's kingdom did not have any corporate relation to each other. They were divided by differences which preclude the idea of an official infallible head; supremacy belonged to no man. The priesthood ceased to be official by being made universal. The Christians' society or brotherhood of Christ was itself a priesthood. The sacrifices it offered were spiritual in nature, living men, the gift and beneficences which are acceptable to God, and the praise God loves; these are the obligations laid upon Jesus' followers.

"The Christian religion," says Dr. Fairbairn, "stood among the ancient faiths as a strange and extraordinary thing—a priestless religion without the symbols, sacrifices, ceremonies, officiate, hitherto held save by prophetic Hebraism to be the religious all and all. And it so stood because its God did not need to be propitiated but was propitious, supplying the only priest and sacrifice equal to His honor and the sins and wants of man. In that hour God became a new Being to man, and man knew himself to be more than a mere creature and subject—a Son of the loving God."

"The work of Roman Catholicism," continues Dr. Fairbairn, "may have been needed, for man is incapable of transitions at once sudden and absolute; the construction of Christianity through the media of the older religions was a neces-

sary prelude to its construction by a spirit and through a consciousness of its own creation. The absolute ideal had in order to be intelligible to use constituted and familiar vehicles; *but only that it might win the opportunity of fashioning vehicles worthier of its nature and fitter for its end.*"[1]

Is it, then, the intention of those in charge of the laymen's missionary movement to carry on a propaganda for such a religion as that which Jesus taught and embodied in His life, by means and methods worthier of its nature and fitter to its ends than those which organized Christianity supplies? Or will it blindly and fatuously accept the doctrine of organized Christianity that man is an alien in this world; that he is a fallen being, hopelessly wicked and tending downward by nature; that God is alienated from His children and must be propitiated by sacrifice, vicarious or otherwise, and if so, will it instruct its missionary representatives to undertake the fruitless task of trying to secure the acceptance of these doctrines by the heathen world together with other obscure dogmas and archaic creeds the result of compromises in turbulent ecumenical councils?

Will the only offer to the wretched and downtrodden be the hope of a future compensation in a world to come, about which no definite information can be vouchsafed? Will the missionaries offer to the poor heathen, multitudes of whom are lodged in an imperfect, feeble and suffering body, any prospect of relief this side of the grave, or will they teach that deliverance must come through death?

The western world has emphatically rejected those notions and beliefs because inconsistent with a human, civilized or worthy idea of God as the Creator of the human race. Has the laymen's missionary movement any valid reason for believing that the eastern world will be ready to accept what the western

[1]Catholicism, Roman and Anglican, page 167.

world has rejected? The ordinary consolations of institutional Christianity no longer satisfy intelligent people whose lives are broken by sickness or the premature death of those they love. Will a religion which offers such consolation be likely to win converts any more readily among the Asiatic nations than among our own people?

Theologians who thought they knew the mind of God and could understand and define the terms upon which deific justice would be administered have condemned the greater part of mankind to eternal torment. Will this sort of scholastic theology be the kind that the missionary workers will be called upon to teach and enforce? Or, on the other hand, will they seek to maintain the claims of the church to the exclusive possession of the means of deliverance from the wrath of God and try to use this authority as a restraining influence over the sinners of the heathen world, and as a means of bringing them to adopt the Christian religion?

In all seriousness can these missionaries make such pretensions? But, assume for a moment that they refuse to teach these perverse and repudiated doctrines, the question would immediately arise, what particular church doctrines will they substitute? The trouble is that this question is one that neither they nor the churches which they represent are able to answer in a form generally acceptable to the various branches of organized Christianity.

The missionaries who embark from our shores leave behind them conflicts still raging between materialism and Christian idealism. This age is in revolt against time-worn and out-lived religious dogmas, waves of reform are sweeping through and over organized Christianity and threaten to submerge it. These missionaries must also realize, to some extent at least, the serious effect which modern philosophy, ethical theories, social hopes and democratic principles are having upon organized Christianity. Conscious of the fact that traditional dogmas

and formal creeds are being more and more discredited in this country, that a large proportion of the population, and particularly in Protestant countries, have abandoned the churches of to-day, would not these missionaries be likely to lose heart and yield to a feeling of great discouragement at the very outset of their task?

As representatives of the religion of Christ Jesus the question recurs: with what credentials shall they be invested by organized Christianity? What are the doctrines and discipline, the means and methods of realizing religion which will commend the unanimous approval of the different churches which contribute to their support and which they are to make use of in building up Christian churches in foreign lands?

An authoritative church has tried to force everybody within its reach to hold the same opinions and unite in the same observances. Will these missionaries seek to enforce the authority of that church upon all heathen converts? Will it mean for heathendom submission to the authority of the Roman church or to the authority and ritual of the Protestant Episcopal church? Or must heathen converts subscribe to the tenets and doctrinal beliefs of the Methodist church, whose provisions for discipline in the regulation of their social life they must accept? Or will this force of 40,000 workers be so apportioned that some will work to make Roman Catholic converts, others to make Baptist converts, others Lutheran converts, etc.? And if they succeed in building up churches in foreign lands how will they escape the competitions, the rivalries, the discords and controversies of organized Christianity which obtain in the western world?

Diversity of religious belief in America is expressed in two hundred or more different Christian denominations or sects. All of them profess to worship the same God and to accept the teachings of the same Bible, and yet are unable to come to any agreement as to doctrinal belief, dogma, creed, ritual or

polity, or to command the devotion of more than a fraction of the population. Will Christian church unity under these conditions be any more likely to prevail in heathen than in Christian lands? Or will these missionaries of the laymen's movement undertake to create a new religious caste, some ecclesiastical class, or exclusive religious sect founded on a rite, and supported by threats of eternal damnation, or by promises of a future state of blessedness, and if so, would it prove a more successful religious propaganda than is now conducted by any of the numberless sects into which organized Christianity is now divided?

The fear of hell as a deterrent force, or the hope of heaven as an inducement to become Christians, have become less and less efficient or successful in society at large. There is a growing multitude of men and women who would hardly feel any appreciable loss of motive power toward good or away from evil, if heaven was blotted out of the firmament of human belief, and hell destroyed by its own internal fires. The prevailing Christian conceptions of these two places have hardly any more influence upon the minds of educated people in these days than the mythologies of the ancients, and this would be quite as true of the nations of the far East as it is of this country.

Christian Science Considered.

The question, therefore, persistently recurs, what is the form or manner in which the religion of Christ Jesus can best be presented to the world, by means of which this great laymen's missionary movement can carry on the most effective propaganda for Christianity?

If it is not to be found either in Roman Catholicism or in Protestantism; if ecclesiastical systems constructed by men find no sanction in the teachings of Jesus or the institutions of the early Christian church; if, as the *Churchman* pertinently

remarks, "these systems have rent the Lord's body in its outward and visible form, and hindered the united witness of the church to the unity of the divine and human which it possesses in Christ, through Christ, and from Christ"; then through what means and methods can the Christian religion be realized in the lives of its followers as to become the effective means whereby the heathen nations may be won to Christianity, won as Jesus has commanded? It is a question which those at the back of this laymen's missionary movement must squarely face and settle at the outset as a condition precedent to any successful attempt to secure the necessary financial backing from the great body of intelligent business men in this country.

The position of the Christian Science Church, which is the antithesis, in many respects, of both Roman and Protestant churches, becomes, therefore, a matter worthy of consideration. Is it a relevant form of the Christian religion? Are its means and methods worthier of the nature and fitter to the ends of that religion than that of organized Christianity? Let us take a look in an impartial and dispassionate manner at some of the facts in this connection, from the standpoint of a lay observer:

"This wordy world," says Cardinal Manning, "can drown all testimony except the witness of visible acts. Words are transitory things, but acts leave their token behind them." The Great Teacher enunciated this same thought thus: "By their fruits ye shall know them." The Christian Science Church offers the world not simply mere doctrine, but the demonstration of its verity and vitality by acts and fruitage which can be seen and known of all men. We find here a church which unites instead of divides men into a multitude of competing religious sects. It exalts the moral and the spiritual worth of all humanity. It declares man's true relationship to God, it presents the Christ-Truth coupled with the demonstration of its power to set men free, to accomplish complete

redemption. It is free from ecclesiastical entanglements, free from the dogmas, traditions and institutions of organized Christianity, which for ages have been the subject of controversy and discord. It has undertaken to unify and is exemplifying the unity and simplicity of the faith and works and worship of the early Christian church; it is restoring the lost element of healing to Christianity.

The catholicism of the Catholic Church is large, but there is one still larger, the catholicism of the Christian religion. The Christian Science Church exemplifies this larger catholicism in that it presents the universalism of Christ instead of the specialism of the orthodox churches. It has furnished an exalted and worthy conception of God and a nobler view of the nature and destiny of man. It is a demonstrable religion known by its fruits, which are those of peace, and love, and freedom from the bondage of fear, and the domination of sin, disease and mortality. It is repeating the history of the early church, by proving itself the greatest missionary movement since the days of the Apostles. Already its followers are to be found in almost every country on the face of the globe; it is planting its churches and societies all over the world and doing this with a rapidity analogous to the spread of Christianity in the first few centuries of the Christian era.

The Christian Science Church presents the spectacle of a church at peace with itself; united in doctrinal beliefs and its confession of faith; in its form of worship and in its organization and methods of discipline. It is based on the inspired word of God as found in the Holy Scriptures. It exalts the Christ-Truth; its followers seek to know that Mind which was in Christ Jesus and to acquire the power to demonstrate Truth and so to present Jesus' test, "He that believeth in Me, the works that I do shall he do also."

Where organized Christianity is weak, by reason of its sectarianism, its divisions and controversies, we find the Chris-

tian Science Church to be strong in its freedom from all ecclesiastical or institutional forms, ceremonies, rituals, creeds or theological bickerings. Where orthodox Christianity is weak,, in that blind belief has destroyed its power to perform, except in part, the work committed to it by its great Founder, Christian Science is strong, in that it accepts Jesus' commission to not only preach the gospel but to heal the sick. It honors Jesus by fulfilling the commission in its entirety.

Where organized Christianity is weak in spirituality, is dependent upon adventitious aids, and is fast degenerating into a mere social club, devoid of spiritual power, the Christian Science Church is strong in the strength of a vital, demonstrable religion, which manifests itself in the happy lives of its adherents, its crowded Sabbath services and week-night testimony meetings and lectures, at which, in some instances, as many as 1,500 or more persons have risen at a time to testify to their personal experience of the healing and saving power of the Truth which Christian Science has brought to this age.

Where organized Christianity fails in the religious education of its membership, the Christian Science Church is preeminent by reason of its systematic study of the Bible to an extent unequaled by any other religious denomination in existence.

The Christian Science Church is a united church throughout the whole range of its activities whether conducted in this country or abroad. Wherever it has secured a foothold the same unity of faith and form of worship and activity obtains. If we study its organization and growth, we find the Christian Science Church avoids the economic wastes of organized Christianity, occasioned by needless duplication of churches and the consequent excessive cost of maintenance. Furthermore, being free from rival sects or parties within its own organization it is not subject to the competition incident to the different branches of organized Christianity, and the same favorable

conditions would obtain in missionary work conducted on its behalf in foreign countries.

Can there be any doubt in the minds of those at the head of the laymen's missionary movement that the world of to-day is as ready to accept that kind of propaganda for Christianity as it was nineteen centuries ago? The cumulative evidence of such an acceptance on its part which the success of the Christian Science movement affords, cannot well be overlooked in this connection.

What this age demands is a religion based on the healing and saving power of the Truth which Christ Jesus came to reveal. It asks for a demonstrable religion that is reflected in the personal experience of men and women everywhere who have been delivered by it from the bondage of sin, disease and mortality. It demands a religion which is not one of mere creed and dogma and institution; which does not express itself in opposition to the great movements of modern society, such as democracy and social or economic idealism, nor condemn a zeal for education or the spirit of modern research. It demands a religion that seeks, first and foremost, to unite all men in the knowledge and love of God and in the understanding of man as made in God's image and likeness, wherein is to be found the basis for the true brotherhood of man and that universalism of the religion of Christ Jesus, which will usher in the reign of "peace on earth, good will to men" of which the angels sang nineteen centuries ago.

A missionary propaganda for the extension of such a religion would indeed be worth while. Could it be considered representative of organized Christianity as it stands to-day?

Some Conclusions.

The time is ripe for the second coming of the Son of Man in the demonstration of the power of the Truth which makes men free. The heathen world is ready to welcome deliverance

from the despotisms of earth, from the superstitions and ancient dogmas which have so long held them in bondage to error. Among the people of Asiatic nations there are many indications of an awakened consciousness. The far East has been absorbing the practical benefits of our civilization; it is developing both educationally and industrially at a tremendous rate. Religious antagonism is becoming less pronounced. Developments along these lines are a hopeful sign and portent of the successful introduction of a pure type of the Christian religion, when presented under proper auspices.

Scholastic theology has made of the Christian religion a pessimistic philosophy of life; it has depicted the terrors of a future state of torment as a motive to repentance, and sought to win the world to Christ by a system of rewards and punishments which find no sanction in the Scriptures. The Christian Science new-old theology is one of optimism; it exalts the spiritual worth and dignity of man; it destroys the illusions which have held the human race in bondage to fear and disease and mortality; it demonstrates the healing, saving power of the gospel of Christ. If placed side by side with the Christianity of the so-called orthodox churches, divided, distracted, schismatic, weakened by internal divisions and competitions, would any doubt exist as to the choice which heathenism would make, any question as to which type of missionary the laymen's missionary movement should send abroad and with what credentials if it is to accomplish its task of inducing the rest of the human race to embrace Christianity within a reasonably early period of time.

Is it not apparent, then, that through the Christian Science Church, the Christian religion can be made practical and acceptable to heathendom, judging not only from a spiritual, but also from a purely utilitarian standpoint?

Were a body of 40,000 Christian Science practitioners sent abroad to demonstrate the healing power of the gospel of Christ

as it is being demonstrated in this country upon an individual, self-supporting basis, in the simple unobtrusive forms and methods of the Christian Science propaganda; were this missionary movement to be conducted through the channels open to Christian Science in foreign lands, where it already has a foothold; were it backed by a fund of $55,000,000 per annum for the next thirty-five years, is there not a strong probability, amounting to certainty, that Japan would be among the first to adopt the Christian Science type of the Christian religion on the ground of its practicability, and thus become a Christian nation? And would not other heathen nations follow its example; in fact, would not a greater work of Christian evangelization be thus accomplished in the next thirty-five years than through any other means or methods which it would be possible for the laymen's missionary movement to adopt or employ?

What is the real, the vital significance of this proposed grand latter-day laymen's missionary movement? Does it not bring us fairly and squarely face to face with the great question of church unity, which we have discussed at some length in a previous chapter? Does not the very proposition itself place a tremendous emphasis upon the necessity which organized Christianity is under to compose its sectarian differences, to cast away its outlived theological creeds and dogmas and doctrines and to stand shoulder to shoulder in the work of converting the heathen world to the Christianity of the New Testament type. In thus helping the heathen, Christianity will help itself in a most effectual way.

"The recovery of ourselves from the sin of division," says the *Churchman,* "is the grave problem that is before Christendom and is blocking the progress of the kingdom of God on earth."

The laymen's missionary movement, if it means anything, means the dawn of a new day in Christian evangelization. It means that the religion of Jesus Christ is greater than mere

sect or creed or dogma and doctrine; that the creed of Christ and the gospel of the New Testament is the fundamental basis of agreement upon which alone the church can hope to conduct its missionary operations successfully. An awakening is taking place in Christendom. The conviction is becoming more prevalent that Christianity must become united or else it must confront a more serious question than the saving of the heathen, *even the preservation of its very existence as a religious organization.* The laymen's missionary workers cannot undertake to meet on foreign territory to duplicate the rivalries, the discords and the combats of divergent sects, quarreling among themselves as to which has the better brand of Christianity to offer. Such a condition of affairs would only invite the contempt and derision of those they are trying to save.

The conclusion is irresistible. Organized Christianity can never bring about the brotherhood of man, either on these shores or on any other shores, on the basis of its present sectarianism and institutionalism. God's judgment has been already pronounced upon it for its great sin of division. The handwriting is upon the wall in characters which need no seer to interpret their meaning.

The question becomes, therefore, a very pertinent one in this connection: Is the Christian Science movement which is restoring to this age primitive Christianity with its lost element of healing, destined to become the medium of that great reconciliation of the Christian sects and for that grand consensus of Christian doctrine which will bind all the nations into one faith and brotherhood and bring all Christians into one church, one fold, with one Shepherd, the Christ of God, "of whose kingdom there shall be no end"?

Members of the Jury of the Vicinage, judge ye and make answer herein.

VI.

HUMANITY: THE HEIR.

Members of the Jury of the Vicinage:

Here we near the end of our not untoilsome journey, as of one who has traversed many pathways and gathered the fruitage of many a harvest field. And if you should have so far honored this endeavor of mine as to read what is written herein, and have found it written not altogether vainly, let me offer a concluding word, face to face.

The task to which I have called you is a high and glorious one. It is to make answer concerning issues of transcendent interest to the whole human family; it is to voice a higher order of science, which shall not only be scientific but religious; it is to declare the truth which mankind is seeking to know and which some day will surely liberate the human mind from the tyranny of materialistic and academic formulas and abstract and arid creeds.

It is a call to get below the outward sense of things to the realities veiled behind the symbols; to make those realities plain to human consciousness, so that to the man whose beliefs are firmly based upon his own eyesight, there may come enlargement of vision and a better understanding of the truth which underlies all phenomena and all thought.

Multitudes of men and women everywhere, of unprejudiced minds, athirst in the desert are seeking the water brooks and flowing fountains. Give them the water of life that it may be within them "a well of water springing up into everlasting life."

Give them a nobler concept of God and man, that thus you may open the door to physical and spiritual freedom and so bring deliverance from that which binds and enslaves the spirit and robs life of its true heritage. They are my clients in this case; the plaintiffs in this action. They are the heirs of the ages whose birthright is truth and whose right it is to have dominion over all the earth.

My clients are seeking light and freedom; withhold it not from them. Strike off the shackles which hamper the free exercise of the mind; set free the imprisoned thought. Amid the decay and wreckage of faded traditions and outworn dogmas and creeds, let us construct a temple of Truth which will abide forever. Let us help to "ring out the false," to "ring in the true."

Give to men and women that which will help them to live, and to live more truly. Give them leave to grow, leave to hope, and to hope truly. More and more are they longing for a brighter day. The hearts of men are going out with longing for some supreme good, for some unveiling of the true source of inspiration and strength, some revelation of divine wisdom; to find and know a living God with whom they may stand in an intimate and trustful relation. The world has waited long for a new word of hope, for a new evangel of cheer and blessing; for that which will liberate the lofty potentialities of the soul, and form and fashion anew the larger hopes and loftier ideals of life. Let us then bear a helpful part in removing the ignorance, the pride and the prejudice which have been for so long stumbling blocks in man's progress, so that fresh powers, fresh beauties, new characteristics may mark the upward advancement of the human race.

Bid every sufferer longing for better things, every captive in a dungeon, every slave bleeding under the lash, to come forth to light and liberty, to the enjoyment of their inalienable rights as sons and daughters of the Most High. Give men and

women of every race and clime, in subjection to a more debasing slavery than that of the African, but found on higher planes of existence, to know that the higher law of divine Mind will end all human bondage to laws of custom, belief and disease.

"Then shall the reign of Mind commence on earth,
And starting fresh, as from a second birth;
Man in the sunshine of the world's new spring,
Shall walk transparent like some holy thing."

Let us guard against attaching undue importance to materialistic doctrines or of relying wholly upon the evidence of the physical senses, as expressed in the conclusions of natural science. Things of the Spirit are truly substantial to spiritual sense, even though natural science, based upon physical phenomena solely, is unable to perceive them. The invisible things of mind and spirit, while they cannot be shown under the lens of the microscope nor made to respond to chemical reagents, are yet the most potent forces in the world.

Jesus Christ came to tell us what the Kingdom of Heaven really is. In many parables he tried to make it clear to us. He found no easy task, but it was His central message, His constant endeavor, to convey some sense of the reality and meaning of that Kingdom, and how it may be actually realized on earth. Hear these noble words written by Charles Cuthbert Hall, prophetic of that new heaven and new earth to which Christian faith and hope has ever turned:

"Christ has taught us to pray for the hastening of a new dispensation, for the passing away of the broken order, in which the will of God is not done, in which sickness and death are constant protests against His will, and for the coming in of the new heaven and the new earth, glorious with the kingship of Jesus realized upon it; an earth in which there will be no more death, nor pain, nor sorrow, nor crying, no more of anything contrary to our Father's loving will. An earth in which His will shall be done on earth as it is in heaven."

ALTAR FIRES RELIGHTED

At no time since the beginning of the Christian era have spiritual forces been more powerfully at work than to-day in the vital struggles of humanity to keep God alive in its thought; to bring to earth the kingdom of heaven for which Jesus Christ wrought among men. Old structures of belief which for centuries have sheltered many a worthless creed or dogma or mere illusion, are crumbling into ruins. Falsity is melting away in the intellectual and religious climate of a wiser age, an age rising to the conception of man as a perfect being in conscious union with the entire scheme of existence, an age identical with perfect freedom and wherein man will respond to none but the highest motives.

The world is beginning to understand that man is one with the universal Principle; that he is made in the image and likeness of the infinite Creator and reflects the divine intelligence and love; that the divinity within him—responsive to his invocation—can produce unending harmonies; that health and happiness are free to all. No longer ignorant of the forces, which in earlier ages seemed supernatural, man is learning to utilize the mighty powers both without and within himself. His birthright is dominion, not subjection. "He is an heir apparent in training; some day he will reign."

Christian idealism sounds a newer, a more inspiring, more confident note in these days of spiritual awakening. It is the note of optimism, of mental power. The universe spells victory, not defeat. Man is an evolving soul upon the path of attainment. He may stand erect and looking at the universe with fearless eyes, may assert his spiritual kinship with the Infinite and come into the understanding of his divine rights and heaven-bestowed harmony.

Christian Science has drawn up the Scriptures of the New World, the great canon of the Book of Hope, the true hope that hath its foundations laid in the knowledge of the Christ-Truth which frees the soul from its bondage to material sense.

HUMANITY: THE HEIR

It comes as an evangel of these latter days, an evangel of hope and good cheer, a messenger of glad tidings which shall be to all people. In the language of one who will not be charged with over-partiality for the Christian Science cause: "it has revolutionized the lives of its followers; it has banished the gloom which has shadowed them; it has lifted them out of grief and care and doubt and fear and made their lives beautiful. It has brought healing, not only of the body but of the persecuted spirit of man; it has banished his troubles and kept his life serene, sunny and contented." [1]

Fear has put its curse upon the life of every human being. It is the great enemy which mankind has to fight. And the story of Christian Science is the story of the conquest of fear, not by hope only, which one has called "the pull of heaven," but by Truth, the Christ-Truth which makes man free indeed. It corrects the delusions, the errors of material sense and dispels the unnumbered fears which torment and afflict the human race.

The veil is being lifted from the darkened understanding of every seeker after God. All the promises He has made, all the purposes He has revealed, are operative in the eternal present. They are not and never were confined to a limited people and a restricted period but embrace the whole human race. His word endureth unto all generations.

Man is neither a bondservant nor a criminal; he is a son. The real man is even now made in the image and likeness of God and is therefore of His essence. The old conception that humanity is doomed to destruction is giving place to the understanding that it is the sin and not the sinner that must perish.

This is the day of salvation—of the restoration to wholeness of the entire man; an age when the world is beginning to realize that to "dwell in love" and so "dwell in God" not

[1] Mark Twain, in Christian Science, pages 286-287.

only gives us the mastery over sin, sickness and death, but over the forces of nature and the powers of darkness—even that mastery which Jesus Christ demonstrated in His own day and generation. This is the priceless legacy which He bequeathed to His immediate followers and to all—even unto the end of the world—who should believe on Him who is the Way, the Truth and the Life, and who thus may come into harmony with the great law of the eternal Mind.

Members of the Jury:

This is the spring time of a new life for humanity in which the world is moving to new religious influences and impulses; an era when men everywhere are beginning to realize their kinship with the Infinite. The dawn of a brighter day in human experience is upon us. Lead my clients out into the fields, into the fresh air of heaven, and say to them in the language of the author of the "New Word":

"This is the day of the buds. The winter is over, the spring is here, and the great life outside us is renewing itself again. We hope that it is telling us that our life, too, will be renewed, and that we shall go on from life to life, ever learning and knowing more and more of that Great Life that our forefathers called God."

VII.

THE INFINITE END.

IN that famous scene in Pilate's Judgment Hall where Jesus told the Roman Governor, "Everyone that is of the Truth heareth my voice," Pilate asked the one momentous question of all the centuries: "What is Truth?" It is a question the ages have always been asking. It is the all-absorbing inquiry of to-day. But our schools of philosophy are no nearer the solution of this infinite query than they were centuries ago, nor will the human intellect, even in its highest flights, ever reach the goal of eager pursuit until it rests in an unqualified acceptance of the spiritual unity and oneness of Truth as of God, who is eternal, unchangeable Truth, "the same yesterday, to-day and forever."

The materialistic Roman Procurator cared little about the spiritual kingdom which Jesus came to establish; he cared still less as to Jesus' claim to sonship with the infinite God of Truth, or the truth which Jesus taught, which was completely beyond his spiritual apprehension. Pilate did not take the trouble to wait for an answer to his half-wearied, half-contemptuous and wholly cynical demand, yet he needed not, nor does this age need, any other answer than the Christ-man who in that fateful hour stood before this Roman governor and declared his mission to bear witness to the Truth; nay, more, who said: "I am the Truth."

He stands now, as then, the chosen messenger of God to man, speaking to the human consciousness the words of eternal life; He personalized the truth, that absolute truth which is a

revelation of God and from God. He knew more about God and the truth of being than any other man of whom history has given us any record, and He did more personally to demonstrate what God is and what He does than any other person whoever lived among men.

That which was written by Esdras, "near the willow fringed rivers of Babylon" more than twenty-three centuries ago, still holds good: "As for Truth, it endureth and is always strong; it liveth and conquereth forever more." Jesus Christ, who spake as never man spake, taught His followers that knowledge of the Truth which He had given to them will make men free indeed. The winds of time sweep clean the centuries, but they have not swept His words into oblivion. These words hold equally good to-day as when they were spoken nineteen centuries ago.

"Truth is sure and can afford to wait our slow perception. Her essence is eternal and she knows the world must swing around to her soon or late."

History shows Jesus to have been more spiritual than all other earthly personalities. He stands as the embodiment of God's spiritual idea; the personification of truth itself. He represents the indestructible man whom Spirit creates, constitutes and governs; He illustrated that blending with the Maker which gives man dominion over all the earth.

The Christ-Truth independent of creed and tradition, of doctrine and dogma and time-honored systems; the Christ-truth which endureth unto all generations, comes as of yore the answer to the question of all questions, "What is Truth?" But until a materialistic age is ready to welcome its approach it knocks in vain. Until ready to change the standpoints of life and intelligence from a material to a spiritual basis, this age, like Pilate of old, will receive no adequate answer to this question of questions; mankind will still fail to gain the per-

fect life or control of Soul over sense; or to receive pure Christianity or Truth in its divine Principle. This change of standpoint must needs be the climax wherein harmonious and immortal man will be fully understood and his capacities shown; wherein the truth, the absolute truth, the full, exact and scientific knowledge of God which Jesus taught will make men free will become the possession of the race.

The Protestant Reformation of the sixteenth century was the result of a revolt against a grievous condition of politics, religious profligacy, duplicity and immorality, in which the tone of manners and morals were corrupt, dissolute and a disgrace to Christian civilization. The remedy for those conditions was found in a return to the purity of the Christianity of the New Testament.

In this present century of outlived dogmas and creeds, of tottering ecclesiasticism and religious declension on the part of organized Christianity; in this age when the churches have dissipated their energies in senseless competitions, sectarian rivalries, and profitless schisms which have split into yet more futile parts; when church debts accumulate and parishes dwindle; when pastors are ill paid and ill fed; in the face of destitution, depravity and utter shameless godlessness; confronted as we are by such invincible evidences of failure as are the miseries, the sins, the poverty, the moral heathenisms and civilized savageries of to-day, the need is no less imperative than in the days of the Reformation for a return to the purity of doctrine, the primitive simplicity and successful ministry of the early Christian church.

The Reformation of the sixteenth century had its reformer, its great leader in the person of Martin Luther. Christian Science, the epoch-making event of the nineteenth century, which has inaugurated and is leading one of the greatest religious reformations in history, has had its reformer and indomitable leader in Mary Baker Eddy. It is exemplifying the

simplicity and the unity of faith and practice of primitive Christianity; it is restoring the healing efficacy of the Truth which Jesus taught and demonstrated. His great life work was not confined to the three years of His personal ministry in Judea.

"Its purpose extends through time and touches universal humanity. Its Principle is infinite, extending beyond the pale of a single period or a limited following, and as time moves on the healing elements of pure Christianity will be fairly dealt with, sought and taught and will glow in all the grandeur of universal goodness."[1]

Christian Science places especial emphasis upon the first great commandment of the moral law, given from Mount Sinai, "Thou shall have no other gods before me." This commandment demonstrates Christian Science, inculcating as it does the tri-unity of God, Spirit, Mind. Spiritually interpreted, it signifies that man shall have no other spirit or mind but God, eternal Good, and that all men shall have that one Mind.

"The divine Principle of that first and greatest commandment of all bases the science of being whereby man demonstrates health, holiness and life eternal. One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself'; annihilates pagan and Christian idolatry—whatever is wrong in social, civil, criminal, political and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."[2]

The Outcome.

What, then, is to be the outcome? This inquiry is one which we raised at the outset; it is one with which we close

[1]Science and Health, pages 328-329.

[2]Science and Health, page 340.

this volume. The answer is writ large upon the face of the foregoing facts and considerations; so large that he who runs may read. It points unmistakably to the fulfilment of two notable predictions made by the founder of Christian Science not many years ago.

The first prediction illustrates her profound faith in the ultimate triumph of Christ's kingdom on earth.

"The impersonation of the spiritual idea had a brief history in the earthly life of our Master: but, 'of His kingdom there shall be no end,' for Christ, God's idea, will eventually rule all nations and peoples—imperatively, absolutely, finally, with Divine Science."

The second is no less impressive in its expression of her supreme confidence in the spread of Christian Science.

"If the lives of Christian Scientists attest their fidelity to Truth, I predict that in the Twentieth Century, every Christian church in the land, and a few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in His name; Christ will give to humanity His new name and Christendom will be classified as Christian Science."

And unto Christ, Truth, Christian Science in these latter days upbuilds a temple dedicated to the one, only, true God who hath ordained the way of salvation for all. Wrought in the granite of the everlasting hills, lofty domed, and crowned with the emblem of light and love, it symbolizes the religious faith of many thousands and commemorates their high purpose to establish a church that shall be built upon the Rock, Christ Jesus, and that shall restore to the world primitive Christianity and its lost element of healing.

It beckons to those who are near and to those afar off, that they may see, and seeing, may gather in a holy Christian service that shall be acceptable to God and bear witness to the abundance of salvation through His divine Christ.

Surely it shall be, as in the vision of the Revelator, that a

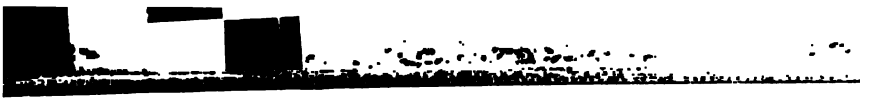
spiritual temple of Truth shall be raised in the earth, fair and royal, whose maker and builder is God; a temple that hath foundations of precious stones and gates of pearl; that shall stand in glorious splendor within and without; its walls of adamant and crumbling not; a temple whereof Truth is grained in the corner-stone; Love joining its every arch and cementing the foundation of its every pillar; a house not made with hands, eternal in the heavens, in which the living church of God may worship. The beams of the sun of righteousness illume with morn its lofty dome of drossless gold; beheld afar 'tis a voice of wooing to the world:

"Come ye up to Jerusalem, ye tribes of men—haste ye to gather at the shrine of Truth. Let the nations tarry not and let the uttermost isles of the sea make journey to the city of light. There evil entereth not, neither sickness nor sorrow; neither hath death dominion over man, for all rewards of righteousness are with the sons of God."

"For, behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain;

for the former things are passed away."





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